

THE
Fourth V O L U M E
OF
L E T T E R S

Writ by a

Turkish Spy,

Who lived Five and Forty Years,
Undiscover'd, at

P A R I S:

Giving an Impartial Account to the
Divan at Constantinople, of the most Remark-
able Transactions of *Europe*; And discovering
several *Intrigues* and *Secrets* of the *Christian*
Courts (especially of that of *France*) conti-
nued from the Year 1649, to the Year 1682.

*Written Originally in Arabick, Translated into
Italian, and from thence into English, by the
Translator of the First Volume.*

The Fifth Edition.

London: Printed for H. Rhodes, at the Star,
the Corner of *Bride-Lane*, in *Fleetstreet*:
And, *Rich. Sare*, at *Grays-Inn-Gate* in *Hol-
born*, 1703.



TO THE
READER.

EXPECT no more Commendations of our *Arabian Author*; or Apologies for any Thing that may seem liable to Censure in his *Letters*. There is no End of answering the Cavils of those, who to gain the Character of *Criticks*, will create *Faults* where they find none, and impute the very *Oversights* of the *Press*, to the *Ignorance* of the *Author*, rather than a *Book* shall escape free from *Censure*.

What is wanting in the *Style*, where it may be suppos'd to come short of the *Original*, must be laid to the *Italian's* Charge, who undertook the *First Version* of so *Remote* a *Language*. For, the *English Translator* has endeavour'd to follow him, as close as the difference of *Idioms* will admit. And all the World knows, That the *English Tongue* is none

To the Reader.

of the most Copious and Significant. But, if this shall seem an Invidious Reflection, substituted in the Room of a Passable Excuse; the *English Translator*, in Honour both of the *Foreign Copies*, and his own *Native Language* (for he is a true *English Man* both by *Blood* and *Affection*) is willing to take the Blame of all Defects on himself. Assuring you, That whatsoever Roughness or Want of Elegance; Whatsoever Carelessness of Expression is to be found in the *English Translation*, tho' it may be a Fault indeed, yet 'tis purely owing to the Candor of him who has committed it. Since, the Chief Reason of such Neglect is because he was loath the *Reader* should lose the *Original Sense*, for the sake of a Sweet Period, or a Delicate Cadence.

If in other Places he seems affected, as in retaining the *Turkish* or *Arabick* Words, where they might as well have been rendered *English*; this also was out of Respect to his *Copy*, where those Words are left, as, we may suppose, they were found in the *Original Arabick*.

This is address'd to such *Gentlemen*, as have procur'd the *Italian Copies* of these *Letters*. For, we are inform'd, That they are in the Hands of some *English Travellers*,

To the Reader.

Travellers, who had a Curiosity to compare the different *Translations* together.

However, to Evidence that this is not spoken in Partiality to our selves, but with Equal Regard to that Learned *Foreigner*, who first brought these *Letters* to Light; It will not be amiss to exhibit such Probable Reasons, as might induce him to leave *Some Arabick Words* untranslated rather than *Others*, though they had both the same Sense.

The best Method of clearing up this Point, will be by producing Instances, such as that, Page 53, at the Bottom: Where the Word [*Vizirs*] is retained by the *English Translator*, because it was not chang'd by the *Italian*. Doubtless, it had been as easie to say [*The Seven Chief Spirits, Angels, Chancellors or Ministers Above*] as [*The Seven Vizirs.*] But since the *Italian Copy* has not alter'd the Word [*Vizirs*] the *English Translator* thought fit to let it stand. And he conceives, 'tis proper enough in both *Versions*; because it better expresses the Thought of the *Turkish Author*, than any *Italian* or *English Word* can do, being a *Title of Dignity* peculiar to the *Ottoman Empire*: Where the *Credulous People*

To the Reader.

are made to believe. That their *Monarchy*, with all its *Officers of State*, is exactly Modell'd according to the *Pattern* of the *Celestial Court and Kingdom*. Therefore, it appears very Natural in a *Turk*, to call the *Ministers of Heaven* by the Title of *Vizirs, Beglerbegs, Bassa's*, or whatsoever other Appellatives are us'd by them, to express the Dignity of their *Grandeess* on Earth. And who would go to spoil his Sense, for the sake of a Word?

Besides, not to let this Passage fall, without due Remarks; Is it not Common in our *Bible* to call God, [*Lord of Lords?*] And how can this be otherwise expressed in *Arabick*, but by the Title which is appropriated to the *Principal Governours of Provinces*, whom in their *Language* they call *Beglerbegs*? It is equally usual in *Scripture*, to style God [*King of Kings*] a Title frequently assum'd by the *Eastern Monarchs*. Nay, in our Common Discourse, here in *England*, it is Customary to give to God, the Title of [*The King of Heaven.*] And why may we not as well give to the *Arch-Angels* and *Angels*, &c. the Titles which are ordinarily apply'd to the *Princes and Nobles* on Earth?

But however, if this will not appear allowable in a *Christian*, yet no Man can wonder

To the Reader.

wonder at the Turk, when he hears him use his *Native Dialect*, speaking of the *Potentates Above*. And if this be granted, I hope, neither the *Italian* will be blam'd for preserving the *Peculiar Phrase* of an *Eastern Author*; nor the *English Translator* be accus'd, for following so *Polite a Pattern*.

This Instance had not been press'd so far, but in Hopes that what is already said, may serve as a Plea for several other Examples of like Nature in this *Volume*: Where it is impossible for any *European*, to express the Full Meaning of an *Oriental Author*, without reserving some Words of his very *Language*. And in this, the *Italian Translator* is chiefly vindicated; from whose *Copy*, the *English* in such Cases, had no reason to swerve. And thus much may suffice to answer all Objections about the *Style*.

As to the *Matter* it self, it appears full of Instruction, in *Historical*, *Moral* and *Political* Affairs. Nor need any Man wonder, if he encounter some Passages which may be found in other *Writers*, both *Gentile* and *Christian*; since the *Author* of these *Letters* professes, That he has taken much Pains to peruse the *Treatises* of the *Ancients*, both whilst he

To the Reader.

study'd in the *Academies*, and during his Residence at *Paris*, he often frequented the *Libraries* in that City ; whereof there is no Scarcity. He spent a great Deal of Time, in reading *Modern* as well as *Ancient Authors*. By which Means, he not only improv'd his Knowledge in the *Universal History* of *Former Times*, but grew Familiar with the most Remarkable Occurrences in *Europe*, during these *Later Centuries*. So that in some of his *Letters*, one would swear, he had read *Sabellius*, *Petrus Justinianus*, *Philip de Comines*, and other *European Writers*. For, he seems to come very near them, in relating some *Particular Stories*. And it may be suppos'd, that he took this Advantage to oblige the *Turkish Grandees* to whom he writ, by inserting in his *Letters*, such Passages as they were wholly Strangers to.

There need no more be said, but that you may expect another *Volume* of these *Letters* very speedily.

Farewel.

A T A B L E

A
T A B L E
O F T H E
L E T T E R S and M A T T E R S
C o n t a i n e d i n t h i s V O L U M E.

V O L I V.

B O O K I.

L E T T E R I.

M *Abmut the Arabian, and Indefatigable Slave to the Grand Signior, to Mabomet, the most Illustrious Vizir Azem at the Port.* pag. 1

He congratulates his Assumption to the Chief Vizirate; Remonstrates his own Grievances, and craves his Protection.

II. To the Kaimacham.

5

Of the New Troubles in Paris, and of Eliachim's being seiz'd, which forc'd Mahmut to abscond from his Lodgings.

III. To Nathan Ben Saddi, a Jew, at Vienna.

8

He

The T A B L E.

*He acquaints him with the same News,
and forbids any Dispatches till farther
Order.*

- IV. To Adonai, a Jew at Venice. 9
*On the same Subject; and of an Attempt
to Rob the Treasury of Venice. A
Relation of Tiepoli's Conspiracy.*
- V. To Mahummed, Hodgla, Dervise, Ere-
 mit, Inhabitant of the Prophetick Cave
 in Arabia the Happy. 12
*Of the Contempt the Franks shew to the
Beasts: Several Remarkable Instances
of the Tendernefs which the Ancients
shew'd to the Dumb Creatures.*
- VI. To the Kaimacham. 20
*Of his Return to his Former Lodgings:
The true Reason of Eliachim's being
seiz'd.*
- VII. To Nathan Ben Saddi, a Jew at Vi-
 enna. 22
*He informs him of the same Matter, and re-
lates the Entertainment he found at his
Return; his Hostess being newly deli-
ver'd of a Son.*
- VIII. To Adonai, a Jew at Venice. 25
*Of a Marble Statue, with a Mysterious
Inscription on it.*
- IX. To the Reis Effendi, Chief Secretary
 of the Ottoman Empire. 27

Of

The TABLE.

Of a Peace Concluded between the French Court, and the Parliament of Paris. A Description of the King's House and Gardens at Ruel.

- X. To Dgnet Oglou. 29
Of the Death of Egri Boinou. Of the Eastern Jealousie. A Memorable Example of Seleucus's Justice.
- XI. To the Captain Bassa. 33
He informs him of a League which the Cossacks, Circassians, Mingrelians and other Nations were engag'd in against the Port. The different Character of those People. Some Remarks on the Life of Ismael Sophi.
- XII. To Cara Hali, Physician to the Grand Signior. 37
He Congratulates his New Honour, and advises him to be Cautious of the Vizir Azern.
- XIII. To Chirgi Muhammet, Bassa. 40
He acquaints him with the Flight of Mahomet, the Son of the Dey of Tunis; and his Conversion to the Christian Religion.
- XIV. To Sale Tircheni Emin, Superintendent of the Royal Arsenal at Constantinople. 43
Of the Wars in the Black Sea; the History of Pachicour the Circassian Pyrate.

XV. To

The TABLE.

- XV. To Melec Amet, Bassa.** 48
Of the Murder of Dorislaus, the English Embassador at the Hague, with other Matters.
- XVI. To the Venerable Musti.** 51
He accuses the Septuagint and all the Christian Translations of the Bible, of Flatness, Errors, and not rightly Rendering the Original Hebrew. Some Particular Remarks on the Psalms of David, and Canticles of Solomon.
- XVII. To the Chians Bassa.** 57
Remarks on the German, Swedish, and English Affairs. A Discovery which Osmin the Dwarf made, of a Letter from the Captain Bassa, to Cardinal Mazarini.
- XVIII. To Cara Hali, Physician to the Grand Signior.** 61
He informs him of Great Injuries done by Lightning, in France. Discourses of the Pleasures of a Country Life; and complains of his own Entanglements.
- XIX. To Kenan Bassa, Chief Treasurer to his Highness at Constantinople.** 66
He Congratulates his Advancement, and exhorts him to Moderation. Putting him in Mind also of the Cheats that have been committed in the Treasury.
- XX. To Pesteli Hali, his Brother.** 69
Of the Pleasure he takes in Reading his Travels. He informs him of the Progressive Conquests made in China by the Young Emperor of the Tartars. He advises him to wait on Kerker Hassan, Bassa.

XXI. To

The TABLE.

- XXI. To Kerker Hassan, Bassa. 75
He gives him a Short Account of China, to encourage him to learn more from his Brother.
- XXII. To Chornezan, Bassa. 78
Of several Royal Marriages and Funerals, in Europe. Remarks on Eclipses, and what happen'd to the Sun in the Days of Jehoshuah and Ezekiah.

BOOK II.

LETTER I.

- TO Muhammed, Eremit, Inhabitant of the Prophetick Cave, in Arabia the Happy 84
He desires his Assistance and Counsel, in several Scruples that entangle his Conscience.
- II. To Minezim Aluph, Bassa. 90
Of the Imprisonment of Three French Princes of the Blood.
- III. To the Reis Effendi, Principal Secretary of the Ottoman Empire. 95
He acquaints him with the Indiction of the Jubilee at Rome. Discourses of the Sabbathical Year among the Jews; and of the Secular Games among the Ancient Romans.
- IV. To the Flower of High Dignity, the Most Magnificent Vizir Azem. 99
Of the Valour of the Bassa of Buda and his Son. Remarks on the French Campaignes. He defends the Justice of the Ottoman Port,
in

The T A B L E.

- in Releasing the Bailo of Venice, and strangling his Interpreter.*
- V. To *Sedrec Al' Girawn*, Chief Page of the Treasury. 103
Of the Custom in the East, to prefer Men of Merit, though of Mean Birth, to Places of Trust. The Contrary Oversight of the Franks. A Story of Pasquil in Rome. Of the Removal of the Three Imprison'd Princes to Havre de Grace. The Revolt of Bourdeaux.
- VI. To the *Kaimacham*. 106
He acquaints him with the Loss of the Box, wherein all the Letters writ by the Ministers of the Port to him were contain'd; and what Fears he was in about it.
- VII. To the same. 110
He informs him that a Negro, Slave to Eliachim the Jew, had stollen the Box of Letters: Who being examin'd by Tortures even to Death, confess'd he had hid it in the Earth.
- VIII. To *Solyman Kuslir Aga*, Prince of the Black Eunuuchs. 113
Of the Affront done to the Port in the Claim the Tartars made to the Tutelage of the young Sultan. Of the Cruelty often exercis'd on the Princes of the Ottoman Blood.
- IX. To *Dgnet Oglou*. 116
He complains of an unjust Reproof given him by the Reis Effendi, on the Account of Kennan Bassa, and justifies his own Conduct and Integrity.

X. To

The T A B L E.

- X. To the *Reis Effendi*, Principal Secretary of the Ottoman Empire. 120

Mahmut *expostulates* with him about his suppos'd Crime, in writing freely to *Kenan Bassa*. Acquaints him with the Orders he receiv'd from the *Vizir Azem*, and other Principal Ministers of the *Divan*, to that Purpose. Of the Murder of an English Embassador at *Madrid*, and of a Fight between the Scotch and English.

- XI. To *Solyman Aga*, Principal Chamberlain of the Women's Apartments in the *Seraglio*. 124

Of the Disorders and Mutinies among the *Janizaries*. Of the French King's Guard of *Switzers*. Ill News from *Candia*. The Bravery of the *Maltese Knights*. Of the Death of the Prince of *Orange*.

- XII. To *Kisur Dramelec* Secretary of the *Nazarene* Affairs at the Port. 127

He rallies him for his angry Letter.

- XIII. To *Minezim Aluph*, *Bassa*. 130

Of the Release of the Three Imprison'd French Princes. And of Cardinal *Mazarin's* Private Departure from the Court.

- XIV. To *Isonf*, his Kinsman at *Fez*. 133

He discourses with him of his Travels in Asia; Challenges his Promise to send him an Account of *Africk*. Several Remarks on that Quarter of the World.

- XV. To *Kerker Hassan Bassa*. 137

He complains of the Injuries had been done him by *Ikingi*, Master of the Pages, and by others. Desires

The TABLE.

Desires him to intercede for Leave to return Home, professing himself weary of this Employment.

- XVI. To Chusaein, Bassa, the Magnanimous Vizir Azem, and Invincible General of the Ottoman Forces in Candia. 142

Mahmut complains of the Instability of all Sublunary Things. Of the Cruelties exercis'd towards some of the Sultans, Vizirs, Bassa's, and other Ministers of the Empire. Reflections on the Death of the Old Queen. Remarks on the Delightful Confinement of the Ethiopian Princes of the Blood.

- XVII. To Nassuff, Bassa of Natolia. 147
Of a Quarrel between the Dukes of Brandenburg and Newbough.

- XVIII. To Useph Bassa. 150
Of the Misunderstanding between the Queen of France and the Prince of Conde, since his Enlargement. Of the Prince's Flight from Paris.

- XIX. To Solyman, his Cousin, at Constantinople. 153
He reproves his former Libertinism: Endeavours to rectifie his Mistakes about Hell: And gives him good Counsel.

- XX. To Enden Al Zaidi Jaaf, Beglerbeg of Dierbekir. 156
He Congratulates his Happiness, in being Lord of the Earthly Paradise. Of a Tree Five Hundred Miles High in Dierbekir. Of the First Parents of Mankind, according to the Tradition of the Indians. With other Matters.

BOOK III.

The TABLE.

BOOK III.

LETTER I.

- T**O Abdel Melec Muli Omar, President of
the College of Sciences at Fez. 160
*He discourses after the Manner of a Scep-
tick, on the difference in Religions.*
- II. To the Kaimacham. 166
*The Sentiments of Isouf Eb'n Hadrilla, an
Arabian Philosopher, concerning the Ori-
ginal of Mankind, and their being born in
a State of War. Of 150000 Livers pro-
mised as a Reward to those who should
bring in Cardinal Mazarini alive or dead.
Of the Return of that Minister to the
Court.*
- III. To the Reis Effendi, Principal Secretary
of the Ottoman Empire. 170
More of the Domestick Troubles in France.
- IV. To Cara Hali, Physician to the Grand
Signior. 175
*He relates several Examples of the Wisdom
and Morality that is found in the Brutes.*
- V. To the Captain Bassa. 179
*He expostulates about the Ill Success of the
Mahometan Fleets: And relates to him a
Vision which he had in Paris: With the
Ceremonies that went before it. Advises
him to make a Descent in Italy. Informs
him of a Terrible Sea-Combat between the
English and the Dutch.*

VI. To

The T A B L E.

- VI. To the *Kiaya Bey, or Lieutenant-General of the Janizaries.* 184
Of the Corruptions crept into the Discipline of that Order: Which he counsels him to Reform. Of an Insurrection in Paris: With other Matters.
- VII. To *Nathan Ben Saddi, a Jew at Vienna.* 188
Of a Duel Fought between the Dukes of Beaufort and Nemours. The Parliament of Paris divided. The Roman Catholick Religion restor'd in Cologne.
- VIII. To the *Kaimacham.* 190
Of the French King's Return to Paris, and the Universal Joy of his People for the same. Of the Rebellions in Syria and Egypt.
- IX. To *Dgnet Oglou.* 193
Of the Unhappiness of Kings. Particular Reflections on the Deposing of Sultan Ibrahim; and the Minority of Sultan Mahomet.
- X. To *Melec Amet.* 196
Of a French Lord, who being close pursued by his Enemies, escap'd over an Arm of the Sea, by the Strength of his Horse, for which Service he immediately Kill'd him. Of Carabuluc, Sultan Selim's Horse. Remarks on the Birth of Alexander the Great, and the Burning of Diana's Temple at Ephesus. Of the Imprisonment of Cardinal de Retz. Of the taking of Dunkirk and Casal by the Spaniards.
- XI. To the same. 200
He

The T A B L E.

He discourses of a Comet which at this Time appear'd in the Heavens, above the Sphere of the Sun.

- XII. To *Pesteli Hali*, his Brother, Master of the Grand Signior's Customs. 243

He Congratulates his New Preferment, and Counsels him not to be hasty in growing Rich or Mighty. Of Cardinal Mazarini's Return from his Second Banishment.

- XIII. To *Kerker Hassan*, Bassa. 206

He thanks him for the Favour he had shown to his Brother. Of the Honours which the French King bestow'd on Cardinal Antonio Barbarini. Of certain Prodigies.

- XIV. To *Nathan Ben Saddi*, a Jew at Vienna. 209

He endeavours to wean him from the Prejudices of Education; and to convince him, that other Nations are in as fair a Way to Paradise as the Jews.

- XV. To the Sublimely Wise, the Senior of Excellent Dignity, *Abul Recowaw'n*, Grand Almoner to the Sultan. 213

Of the Difference between Impudent Beggars, and the Truly Indigent. A Remarkable Instance of a certain Cardinal's Charity. He recommends to him in Particular, the Case of a certain discarded Timariot.

- XVI. To the Captain Bassa. 217

Of several Sea-Fights between the English and Dutch. And particularly of that, wherein General Trump was Kill'd.

- XVIII. To *Sale Tircheni Emin*, Superintendent

The TABLE.

- dent of the *Royal Arsenal at Constantinople.* 219
Of a Wonderful Ship built at Rotterdam by a French Enginier, which should perform Miracles. He discourses of Spouts at Sea.
 XVIII. To *Murat Bassa.* 224
Remarks on the New English Commonwealth: On the Young King of Scots, and on the French Affairs.
 XIX. To *Afis, Bassa.* 226
Of divers Prodigies and Disasters in the Low-Countries. Of the Whale and its Guide. Of the Narrow Escape the French King made as he was Shooting a Partridge.
 XX. To *Dgebe, Nasir, Bassa.* 230
He congratulates his Succession in the Dignities of Chiurgi Muhammet, Bassa. Of the taking St. Menchoud. Of Oliver the English Protector.

BOOK IV.

LETTER I.

- T**O *Bedredin Superiour of the Convent of Derviches, at Cogni in Natolia.* 236
Remarks on the Birth and Life of the Messias. A Character of the Essenes
 II. To the *Venerable Musfi.* 242
Of a Letter sent out of Armenia, by the Jesuites to some of their Order in Spain, concerning the Opening of the Earth, and swallowing up of Mahomet's Tomb.

III. To

The T A B L E.

- III. To *Cara Hali*, Physician to the *Grand Signior*. 244
Of the Reverend Esteem the Ancients had of the Beasts. Several Instances of this Nature.
- IV. To *Mustapha, Berber Aga*, at the *Seraglio*. 249
Of the Imprisonment of the Duke of Lorraine.
- V. To *Nathan Ben Saddi*, a Jew at *Vien-na*. 251
Of the Unwritten Traditions of Moses, and of the Written Law. Encomiums on the Alcoran.
- VI. To *Dichen Hussein, Bassa*. 259
Of Cardinal Mazarini's Policy, in Marrying his Nieces to the French Princes of the Blood.
- VII. To *Dgnet Oglou*. 262
He descants on the Accidental Loss of his Sight for Two Days. A Digression concerning the Wisdom that is to be found in Brutes.
- VIII. To *Afis, Bassa*. 266
Of the Preparations for Crowning the Young King of France. Discontents renew'd at Paris, on the Death of the Arch-Bishop.
- IX. To *Murat, Bassa*. 269
Of certain Witches apprehended in France. Of Pancrates, a Magician of Egypt; and of Zyto a German Conjuror.

X. To

The T A B L E.

- X. To Chornezan Mustapha, Bassa. 273
*Of the Proposals between Queen Christina,
 and Charles Prince Palatine, her Successor.*
- XI. To Sale Tircheni Emin, Superintendent
 of the Royal Arsenal at Constantinople. 276
*Of the Blowing up of Graveling by Gun-
 powder, and of a Mill that took Fire.*
- XII. To Mehemet, an Eunuch in the Seraglio. 278
*Of Mahmut's Antipathy to Spiders. A Dis-
 course of Antipathies. Of a People in
 Africa that feed altogether on Locusts.*
- XIII. To the Kaimacham. 282
*Of the Coronation of the King of France.
 Of the Duke of Lorrain's being remov'd
 into Spain. With other Matters out of
 Sweden and Moscow.*
- XIV. To Dgnet Oglou: 284
*He discourses of the Uncertainty that is to be
 found in History. Of the Disagreement
 between the Chronologies of the East and
 West.*

LETTERS

LETTERS

Writ by

A SPY at PARIS.

V O L. IV.

BOOK I.

LETTER I.

Mahmut *the Arabian, and indefatigable*
Slave to the Grand Signior, to Maho-
met, *the Most Illustrious Vizir Azem,*
at the Port.

I Congratulate thy Ascent to that Top of Honour, the *First Dignity* in the *Empire Ever Victorious*. 'Tis thy Turn to be now Exalted in the *Orb of Fortune*: Let not this High Station make thee forget, That the Wheel is always in Motion. But consider, That since the Advance thou hast made, was not but by the Fall of thy *Predecessor*, thou hast the less Reason to think thy own State secure.

B

I am

I am no *Fortune-Teller*; nor would I be so Rude, as to *Prognosticate* Ill Luck to my *Superiors*. But, Men in Eminent Dignity, have Need of a *Monitor*: And, it is Recorded of a *Great Monarch*, That he Commanded One of his *Pages*, every Morning to Salute him, when he first awaked, with these Words, *Remember, O King, that thou art a Mortal*.

Let this Example, *Supream Minister*, plead my Excuse, and incline thee to pardon the Freedom which *Mahmut* takes; who by this, thou seest, is no Flatterer.

Certainly, all Sublunary Things, Ebb and Flow like the Waters. And, though Men may sometimes enjoy a *Spring-Tide* of Felicity; yet *Fate* has Hidden Sluces, which in a Moment, shall convey the Mighty Torrent to some other Channel.

I my self have in some Measure experienc'd this, who am but a Funy in Comparison with thee. Yet *Destiny* and *Chance*, are allotted to the *Little*, as well as to the *Great*. The *Worm* Encounters as many cross Contingencies, in her humble reptile State, as does the *Towering Eagle*, in all her lofty Flights and Ranges, through the wide-stretch'd Air.

In my *Infancy* I was snatch'd from the Cradle, and from the Arms of my Mournful Mother: Mournful on Two Accounts, the Death of a Husband, and the Necessity of parting with her Child. Yet this Early Separation, turn'd to my Advantage, and her Comfort. The Sequel of my Good Fortune, invited her to forsake her *Solitudes*, and follow me to the *Imperial City*; were she exchang'd her Melancholy Widow-Hood, for the Society and Love of a Merry *Greek*: Whilst *Fate* had another Game to play with me; it being the Will of *Heaven*, that from
the

the Delights of the *Seraglio*, and the Honour of serving the *Greatest Sovereign* in the *World*, I should fall into a *Cruel Captivity*, and be compelled Ignominiously to drudge for a *Barbarous Infidel*. Afterwards, I gain'd my *Liberty*, and apply'd my self to Study in the *Academies*. I will not boast of the Proficiency I made: But, at my Return to *Constantinople*, thou knowest, my *Superiours* thought me capable, of doing the *Port Service* in this Place. Thus *Providence* sports with *Mortals*, and by an *Unaccountable Clew* of Discipline, leads them through the *Mazes* of this Life.

How I have discharged my Trust here, I dare Appeal to All; yet can please none. Every Man will be my Judge to give Sentence against me; and some, I believe, wou'd willingly be my Executioners: Which, at certain Times, carries me into so deep a Melancholy, that I ever join with my Enemies, and Condemn my self, though I know not for what. Surely, say I, so many perspicacious Men cannot be all in the Wrong, and I only in the Right: They must needs see some Faults in me, which I cannot discern in my self: Doubtless I'm Partial, and never chang'd the Order of *Æsop's Waller*. Then I Reflect on these Thoughts, as the mere Product of Melancholy: For, after the strictest Examination of my Conduct, I find my self Innocent of those Things, whereof I am accus'd. Yet, whilst I am justifying my Integrity towards my *Great Master*, my Sadness returns again, and tells me, That without Doubt, I have some Ways offended God and his *Prophet*, who, for that Reason, suffer the Envious to persecute me; and drive me into a more intimate and familiar Converse with my self; that so by making a frequent Scrutiny after the Cause of my Outward Mis-

fortunes, I may discover the Secret Crimes, which I may have committed against *Heaven*, and which lie hid under my Inadvertence and Oblivion.

Then I'm fill'd with a Thousand Scruples about my telling Lyes, and taking False Oaths; though I'm dispens'd with for all those Immoralities, by the *Sovereign Arbitrator* of the *Law*. In a Word, I know not sometimes what to think. And, were it not, that my *Agency* in these *Parts*, meets with some Success, I should often conclude, That I either lie under some *Curse*, of *God*, or *Charms* of *Men*; That either *Heaven* or *Hell*, have a Peculiar Hand in afflicting me.

But all this may be only the Fumes of my own Disemper'd Spleen. And, the *Indulgent Judge* of *Men*, may pass a Milder Sentence on me, than either I do my self, or my Fellow-Mortals. He is Transcendently Benign and Merciful: And, our Sins of Frailty appear in his Eyes, but as small *Atoms* in the Rays of a Morning's Sun; which, though they be innumerable, yet the least Breath of Wind, blows them all out of Sight.

By what I have said, 'tis apparent, that I have Regard both to thee and my self: To thee as the *Supream Disposer* of *Life* and *Death*, under the *Grand Signior*; to my self, as one cull'd out for a *Victim* by the *Malicious*, and lying at the Feet of thy Noble Nature, begging thy Protection. My Enemies are Industrious to Ruin me, and lay hold on all Opportunities to accomplish it. The Sentence which they could not procure from thy *Predecessor*, they may hope to draw from thee by their False Informations. This makes me use Pre-Caution in my own Defence; hoping to forestal their Malice, by this Humble Address.

Imitate thou the *Divine Nature*; and be not severe, in remarking the *Peccadillo's* and small *Delinquencies* of thy *Slave*. If I turn *Infidel* or *Traytor*, I crave no Favour.

That *Supreamly Merciful* and *Gracious*, the *First* and the *Last* of the *World*, and *Lord* of *Paradise*, heap on thee as many *Blessings* every day, as would employ my swiftest *Wishes* a *Thousand Years*; and grant, That thou may'st find *Admittance* into the *Place* full of *Rivers*, whose *Springs* take their *Rise*, from the *Bottom* of the *Rock* of *Eternity*.

Paris, the 17th of the 2d. Moon.

of the Year 1649. according to the *Christian Style*.

LETTER II.

To the *Kaimacham*.

THE Troubles of this Kingdom, which a while ago seem'd to be compos'd, are now again broke out afresh. The *Private Grudges* of some, and the *Ambition* of others of the *Nobility*, have once more put all in Arms. This City is *Block'd* up by the *Prince of Conde's Army*, who has not been long return'd from *Flanders*. The *King*, the *Queen*, with *Cardinal Mazavini*, and the whole *Court*, are at *S. Germain's en Lay*, whither they went by *Night*. This abrupt *Departure*, gave fresh *Courage* to the *Seditious*, and at the same time, furnish'd them with new Matter of *Accusation* against *Cardinal Mazavini*, who, they say, has stole away their *Sovereign* from them. The *Parliament* have declar'd him an *Enemy* to the

Government. They are levying Soldiers as fast as they can; and Provisions are laid in, as if they were to sustain a long Siege. Several *Princes* and *Grandeers*, are come over to the *Citizens*, having deserted the *Court*; among whom, is the *Prince of Conti*, Brother to the *Prince of Conde*. Yet the *Parisians* are distrustful of him, and have Confin'd his Sister, as a Hostage for his Fidelity; not knowing, that his Desertion is Real, being occasion'd by some Quarrel between him and his Elder Brother.

'Tis said, That *Cardinal Mazarini* has taken a Resolution to depart the *Kingdom*, that so he may avoid the Tempest that Threatens him from all Hands.

The *Queen* has sent Orders to the *Colonels*, that serve under *Mareschal Turenne*, in *Germany*, commanding them to abandon that *General*, who, they say, has declared for the *Parliament*, and sent to offer them his Service.

On the other Side, the *Citizens* endeavour to strengthen their *Party*, by sending to all the *Parliaments* of *France*, to desire their Conjunction in espousing the Quarrel of this of *Paris*.

The Companies which the *Burghers* of this City have rais'd, wear this *Motto* in their *Ensigns*,
WE SEEK OUR KING.

In the mean while, the *Arch-Duke* of *Austria* keeps near the Frontiers of this *Kingdom*, with an Army of Twenty Thousand Men; and sends frequent Proposals to the *Parliament*, in Order to a *Peace*.

Whilst I was Writing the last Word, News was brought me, That *Eliachim* the *Jew* is seiz'd, and clapt in Prison at *S. Denys*, which Place is in the King's Hands. I cannot learn the Reason of his Confinement, but am apt to suspect 'tis on the Score of his late appearing among the Rabble

ble of *Paris*, whereof I gave an Account in a Letter to the *Aga* of the *Janizaries*.

The Surprize I am in at this Unfortunate Accident, puts me upon a Thousand Thoughts. I know not what Course to take for my own safety. If *Eliachim's* Papers should be search'd, *Mahmut* must be discover'd; and then, if I tarry in the City, I cannot escape a Prison: For, tho' at this Juncture, one would think this Place, a sufficient Protection from the Court; yet the Hatred they bear to the *True Believers*, and the Discovery of so important a *Commission* as mine would supersede their Intestine Animosities. I shou'd Infallibly be either deliver'd up to the Court, or sent to the *Bastile*. If I go out of the City, my Danger is yet greater; all the Passes of the Country, being narrowly watch'd, and strongly guarded by the King's Soldiers. This made me at first, resolve to deferr the Conclusion of this Letter to another Time, whilst I provided for my own Safety; as thinking it impossible, to convey any Intelligence out of *France* undiscover'd. But being inform'd of a *Courier*, that was just going from the *Parliament*, to the *Arch-Duke* of *Austria*; and fearing lest I should never have the Privilege of Pen, Ink and Paper again, I have ravish'd a few Moments, from that little Time I have left to shift for my self, that so I might give thee Notice of this Accident.

I have written also to *Nathan Ben Saddi* at *Vien-na*, to prevent any *Dispatches* from him, till farther Order. Both these Letters I venture in the Hands of a faithful Messenger, who has caused them to be sew'd up in the Heels of his Shooes, to prevent Discovery. He travels under the Protection of the *Courier*.

I have not a Minute left to say more, than that I am at this Instant parting from my Lodg-

ing; my Books and other Things being packt up, and Porters ready to carry 'em away. If I get safe out of the House, I must change my Habit and Name; and so lay the Foundation of a New Concealment, till the Issue of this Adventure, shall direct me what to do.

Adieu, Illustrious *Kaimacham*, and expect to hear more in my Next; or, let my Silence convince thee, that *Mahmut* is no longer at Liberty.

Paris, 26th. of the 2d. Moon,
of the Year 1649.

LETTER III.

To Nathan Ben Saddi, a Jew at Vienna.

IF thou hast any *Dispatches* coming for me, and it be yet in thy Power to stop them, use Wings in doing it: For, I fear, we are discover'd in this Place. Thy Brother *Eliachim*, is Arrested by the King's Orders. What is laid to his Charge, I know not for certain: Neither is it necessary for thee, to be inform'd in that Point. But, if his Confinement be owing to some Services he has lately done me, we are all lost. His Papers will be search'd, which must of Necessity betray our Secrets: And then, we have Nothing to expect, but the severest Execution of the *Christians* Fury and Revenge. I am in no small Confusion at this Accident, having scarce Time to provide for my Concealment. Send no more to *Paris*, till thou receivest farther Advice. We are all in Arms, this City being block'd up by the

the *Queen's* Troops; so that I know not well which way to shift for my self, and escape a Thousand Scrutinies, which they will every where make into the Affairs of a Stranger. But, that *Fate* which over-rules Humane Contingencies, will, I hope, rescue me out of this Danger: To which I commend both thee and me, bidding thee Farewel, as if I were never to write to thee again: For so the Issue may prove.

Paris, 26th. of the 2d. Moon,
of the Year 1649.

LETTER IV.

To Adonai, a Jew, at Venice.

I Have something more Respite now, than when I wrote last to thy Brother *Nathan* at *Vienna*, to inform him of *Eliachim's* being made a Prisoner. I was in a greater Hurry at that Time, than the Ninth *Sphere*. All my Motions were swift. I went Backward and Forward, like the Planets: But had no Leisure to stand still, as they do sometimes. In a Word, I have run over the whole *Zodiack* of *Policy*, to seek for a New House; that wherein I Lodg'd, being like to prove too hot for me. At Length I have found one, wherein I hope to meet with no *Malevolent Aspects*, but to remain, as before, in a *Friendly Conjunction* with the *Moon*; behind whose Splendors, I may lie cover'd, from the Inquisitions of peering Mortals.

To speak more intelligibly, I am for the present, remov'd to other Lodgings in this City,

the better to shelter my self from the Storm which seems to hang over my Head, since *Eliachim* was seiz'd. Yesterday, I wrote to the *Kaimacham*, and to *Nathan Ben Saddi*, to give them an Account of this Accident. This goes along with the same Messenger; for I durst not confide in the *Posts*, during the Present Disorders of this Kingdom.

I receiv'd a Letter from thee, wherein thou informest me, of an Attempt that has been lately made, to rob the *Treasury of Venice*: Which, according to thy Description is very Rich and Magnificent; not to be match'd in *Europe*. Perhaps, if thou hadst seen the Wealth that is preserv'd in the *Church of S. Denys*, a City not far from *Paris*, thou wouldst be of another Mind. But neither of us can make proper Comparisons, having not seen both Places. The *French* extol the Latter, and say, it far exceeds that of *Venice*. But they may speak Partially; it being the Humour of all People, to magnify the Grandeur of their own Nation: And, the *French* come not short of the Rest of the World in Vain-Glory. However it be, it was a vast Attempt, and full of Infinite Difficulties and Perils, to Rob the Vaults of a *Church*, in the Heart of that Great and Populous City, where all the Riches of the *Seigniory* were Reposited. It is an Argument of the Greatness of their Souls who durst undertake so hazardous an Enterprize.

But this is not the First Time the *Venetians* have been in Danger to lose that Prodigious Mass of Wealth. A Poor *Grecian* once found a Way, through Marble Barricado's under Ground, to enter those Golden Cells; from whence he carried away, to the Value of Twenty Hundred Thousand *Zechins* in Jewels. But, making one of his Countrymen acquainted with it, the Villain.

lain betray'd him to the *Doge*, who caused him to be Hang'd.

That *Commonwealth*, has been all along very Happy in Discovery of *Plots*, and other Mischiefs intended against Her. I know not whether thou hast heard, of the Famous *Conspiracy* of *Tiepoli*; who not content with the Life and Estate of a *Private Gentleman*, sought to render himself *Sovereign* of *Venice*. And, to this End, insinuated into the Affections of many Thousands of the Citizens; whom he kept in constant Pension for above Nine Years together, under the Notion of assisting him, to revenge certain Injuries he had receiv'd from a *Roman Gentleman*. They were all to run with their Arms into the Streets, when they should hear the Name *Tiepoli* utter'd aloud, and often repeated.

But, when the Day was come, whereon he was to put his Designs in Execution, and the Alarm was given in the Streets, an Old Woman made such Haste to look out at her Chamber-Window, to see what was the Occasion of the Tumult, that she threw down an Earthen Vessel; which falling directly on the Head of *Tiepoli*, Kill'd him, and so put an End to the *Rebellion*. For which happy Accident, the *Senate* settled a Yearly Pension of a Thousand *Zechins*, on the Old Woman during her Life, and the same to be paid to her Heirs and Posterity for ever.

Send me no *Dispatches*, till thou hast receiv'd another Letter from me, which will direct thee what to do.

Paris, 27th. of the 2d. Moon,
of the Year 1649.

L E T

LETTER V.

To Mahummed, Hadgia, Dervise, Eremit, *Inhabitant of the Prophetick Cave, in Arabia the Happy.*

THE *Franks* (who are more ready to find Faults in others, than to amend their own) censure the *Mussulmans*, for extending their Charity to Beasts, Birds and Fishes. They laugh at the Alms we bestow to feed Dogs, Cats and other Living Creatures; and ridicule the Tenderness of such, as go into the Markets, and buy the Birds that are there sold, on Purpose to restore them to their Native Liberty. They say, 'tis a sufficient Demonstration of Piety, to relieve the Necessities of Men; and, that it is but a Fruitless Hypocrisy, to shew Kindness to the Brutes, who, in their Opinion, have neither Souls nor Reason, and consequently are Insensible of our Good Offices toward them.

These are the Charges of *Western* Raillery, the Stoffs of the Obdurate, with which they load the Generous *Orientals*, the Hearts transfix'd with Universal Love. What would they say, if they had heard of thy Heroick Piety, who not only affordest Protection and Relief to those Creatures whereof we have no Need, but even abstainest from the Flesh of all Animals, though the Prophet himself has indulg'd us the Use of some for our Necessary Food, and without which many plead, that we cannot sustain Life? Oh! excellent Man, born for the Reproof and Light of the Age, how is the Soul of our Great Law-giver exhilarated, when he beholds thy Innocent

cent and Unblemish'd Life? The *Treasury* of *Heaven*, is enrich'd with thy *Good Works*, the Fertile Harvest of Vertues, the First-Fruits of the Purity of thy Nature! From thy first Descent into that *Holy Cave*, the *Angels* who Register the Words of Men, never heard thee utter a Syllable that could be reprehended! Thy Thoughts ravish the Heart of God himself with Joy. The *Universal Spirit* full of Eyes, *Watcher* of the *Universe*, would fall Asleep, were it not Rowz'd by the strong Vibrations of thy Sublime Soul. Thy Contemplations, are Themes for the College of those who were Assistant in Forming of All Things. Were it not for such as thee, the *Angel* of the *First Motion*, would cease to Whirl the *Globes* of *Light* through the *Heavens*: The *Orbs* Above would grow Rusty, and all the *Wheels* and *Springs* of *Nature*, would stand still. Oh Elect *Idea*, before whose Purify'd *Essence*, the Sun himself appears full of Blemishes! Humane Wit cannot find thy Equal on Earth: Thou art the *Impress* on the *SEAL OF THE PROPHETS*, the *Soul* of the *Soul* of *Mahomet*!

In thus celebrating thy High Perfections, if I have offended thy Modesty, thou hast the Goodness to ascribe it to the Excess of my Affection, which carries me beyond Human Regards. I would fain be an Imitator of thy Incorrupt Life. For, let the *Christians* say what they please, I will ever esteem *Abstinence* a *Divine Virtue*. I have consulted the *Sages* of Old, that I might learn what was the Practice of Former Times, whilst *Human Nature* was yet in its *Infancy*, before the Manners of Men were Debauch'd. I have pursued the Select Writings of the *Ancients*, the Records of Truth, and void of Fables. And, believing that such *Memoirs* will not be unwelcome to thee, I presume to lay them at thy Feet,

as a Mark of that Profound Veneration, I owe to the *Tenant* of the *Darling* of *God*.

These *Historians* say, That the First Inhabitants of the Earth, for above Two Thousand Years, liv'd altogether on the *Vegetable Products*; of which they Offer'd the *First-Fruits* to *God*: It being esteem'd an Inexpiable Wickedness, to shed the *Blood* of any *Animal*, though it were in *Sacrifice*, much more to Eat of their *Flesh*. To this End, they relate the First Slaughter of a *Bull*, to have been made at *Athens*, on this Occasion: The *Priest* of the *Town*, whose Name was *Diomus*, as he was making the Accustomed Oblation of *Fruits* on an *Altar* in the *Open-Field*, (for, as yet they had no *Temples*) a *Bull* came running from the Herd, which was grazing hard by, and eat of the *Consecrated Herbage*. Upon which *Diomus* the *Priest*, mov'd with Zeal at the Reputed *Sacrilege*, and snatching a *Sword* from one of those that were present, kill'd the *Bull*. But, when his *Passion* was over, and he considered, what a heinous Crime he had committed; fearing also the *Rage* of the *People*, he persuaded them, That a *God* had appear'd to him, and commanded him to Offer that *Bull* in *Sacrifice*, by Burning his *Flesh* with *Fire* on the *Altar*, as an Atonement for his devouring the *Consecrated Fruits*. The Devout Multitude, acquiesc'd to the Words of their *Priest*, as to an *Oracle*. And, the *Bull* being flea'd and *Fire* laid on the *Altar*, they all assisted at the New *Sacrifice*. From which Time, the *Custom* was Yearly observ'd among the *Athenians*, to *Sacrifice* a *Bull*. And by them, this Method of *Religious Cruelty*, was taught not only to all *Greece*, but to the Rest of the World. In process of Time, a certain *Priest*, in the Midst of his *Bloody Sacrifice*, taking up a Piece of the Broiled *Flesh* which had fall'n from the *Altar* on the

the Ground, and burning his Fingers therewith, suddenly clapt them to his Mouth, to mitigate the Pain. But when he had once tasted the Sweetness of the Fat, not only long'd for more of it, but gave a Piece to his Assistant, and he to others: Who all pleased with the New-found Dainties, fell to Eating of Flesh greedily. And hence this *Species of Gluttony*, was Taught to other *Mortals*. Neither is it Material, what the *Hebrew Doctors* object against these Testimonies, when they introduce the Son of *Adam*, *Sacrificing Living Creatures*, in the *Infancy of the World*; since, thou knowest, many Errors are inserted in the *Written Law*, from whence they take this Story.

They say also, That the first *Goat* that fell by the Hands of Men, was killed in Revenge for the Injuries it had done the Owner of a Vineyard, in browsing on his Vines; such an Impious Deed, having never been heard of before:

This is certain, That the *Egyptians*, the Wisest and most Ancient People in the World, having receiv'd from the First Inhabitants of the Earth a *Tradition*, forbidding Men To Kill any *Living Creature*; to give the greater Force to this *Primitive Law of Nature*, they Form'd the Images of their Gods, in the *Similitude of Beasts*: That so the Vulgar, struck with Reverence at the *Sacred Symbols*, might learn to abstain from Killing, or so much as *Hurting the Dumb Animals*: under whose *Forms*, they Represented whatsoever among them was esteemed Adorable.

Yet, lest any in his Life-Time, should by Accident, or otherwise, have transgress'd the *Law of Abstinence*, they used a kind of Expiation for the *Dead*, after this Manner, The *Priests* took the Bowels out of the Belly of the Deceased, and putting them in an Earthen Vessel they held

it towards the Sun; and calling Witnesses, they made the following *Speech*, in Behalf of the *Dead*:
 " O thou *Sun*, whose *Empire* is *Universal*, and all
 " ye Other *Powers*, who give *Life* to *Men*, receive
 " me into the *Society* of the *Immortal Gods*,
 " for so long as I lived in this *World*, I *Religi-*
 " *ously* persevered in the *Worship* of those *Deities*,
 " which were made known to me by my *Ancestors*.
 " I always *Honour'd* my *Parents*, who begat my
 " *Body*. I never *Kill'd* any *Man* or *Beast*, nor have
 " been *Guilty* of any *Black Crime*. But, if
 " whilst I liv'd I have *trespass'd*, in *Tasting* any of
 " those *Things* which are *Forbidden*; it was not my
 " *Sin*, but the *Fault* of these *Entrails*, which
 " are here separated from the rest of my *Body*.
 And having said this, they cast the *Vessel* into
 the *River*, on the *Banks* of which, the *Ceremony*
 was perform'd; *Embalming* the *Rest* of the *Bo-*
dy, as *Pure* and *free* from *Sin*.

After the same *Manner*, the *Persian Magi*, or
Wise Men, practis'd *Abstinence*. And, to imprint
 in their *Disciples*, a *Tenderness* and *Friendship* to-
 ward the *Beasts*, they called them, according to
 their different *Stations*, either *Lyons*, *Hyæna's*,
Crows, *Eagles*, *Hawks*, &c. And, their *Gar-*
ments were *Painted* all over, with the *Various*
Figures of *Animals*; thereby insinuating, the
Doctrine of the *Soul's Transmigration*; and inculca-
 ting this *Mystery*, That the *Spirit* of *Man*, enters suc-
 cessively into all *Sorts* of *Bodies*: Which thou know-
 est, is not remote from the *Faith* of *True Belie-*
vers.

It would not be amiss, as a *Testimony* of the
Practice of the *Ancients*, to insert a *Memorable*
Address, which the *Reformed Priests* of *Crete*, were
 wont to make before the *Altar* of *Jupiter*. " O
 " *Divine Governour* of the *Hundred Cities*, we have
 " led a *Holy Life*, from the *Time* that we were
 " *Initiated*

“ Initiated in thy *Mysteries*, and forsook the *Nocturnal Rites*, and *Bloody Feasts* of *Bacchus*: We are
 “ now Purified, and Cloath our selves in *White Vestments*, the *Emblems* of our *Innocence*: We
 “ shun the Society of Polluted Mortals; neither
 “ approach we to the *Sepulchres* of the *Dead*, nor
 “ Taste of the *Flesh* of any Thing, which has been
 “ endued with *Life*.

Such also was of Old, and to this Day is, the
Abstinence of the *Indians*; among whom the
Brachmans perform the Office of *Priesthood*. These,
 the Ancient *Grecians* called *Gymnosophists*. They
 are all of one *Race*, neither will they admit a
 Stranger into their Order. They live for the
 most Part near to *Ganges*, or some other River,
 for the Sake of their frequent *Purifications*.
 Their Diet consists of Milk Curd'd with sowre
 Herbs. They feed also on Apples, Rice, and
 other Fruits of the Earth; esteeming it the
 Height of Impiety, to Taste of any Thing that
 has Life. They live in little Huts or Cottages,
 every one by himself, avoiding Company and
 Discourse; employing all their Time in Contem-
 plation, and the Service of the *Temple*. They
 esteem this Life, but a Necessary Dispensation
 of *Nature*, which they Voluntarily undergo as
 a Penance; ardently thirsting after the Dissolu-
 tion of their Bodies; and firmly believing, That
 the Soul by Death, is released from its Prison,
 and launches forth into Immense Liberty and
 Happiness. Therefore they are always chearful-
 ly disposed to Die, bewailing those that are
 Alive, and Celebrating the Funerals of the Dead,
 with joyful Solemnities and Triumphs. Among
 their Good Works, it is accounted an Act of
 great Reputation and Vertue, to build *Hospitals*
 for *Beasts* as well as *Men*: And, in every City,
 there are great Numbers of such, as spend all
 their

their Life, in tending on Sick and Wounded Animals; or such as have no Sustenance elsewhere. And, this is no *Novel Institution*, but deliver'd down to them by *Tradition*, from *Immemorable Ages*.

The *Precepts* also of *Triptolemus* and *Draco*, the most Ancient *Lawgivers* of the *Athenians*, are a *Testimony* of the *Innocence* and *Sincerity* of the *First Age*: For they comprehended all the whole *System* of *Piety* and *Vertue*, in *Practising* these few *Rules*:

“ Let it be an *Eternal Sanction* to the *Atheni-*
 “ *ans*, To *Adore* the *Immortal Gods*: To *Reve-*
 “ *rence* the *Departed Heroes*; to *Celebrate* their
 “ *Praises* with *Songs*, and the *First-Fruits* of the
 “ *Earth*; To *Honour* their *Parents*; and neither
 “ to *Kill Man* nor *Beast*.

I could relate to thee, *Examples* of *Abstinence* in the Ancient *Lacedæmonians*, *Spartans*, *Jews*, and almost all *Nations* of the *East*: Nor are there wanting some *Testimonies* of it, in these *Western Parts*. This *Kingdom* of *France*, was in *Old Times* *Instructed* by a *Kind* of *Prophets* or *Philosophers*, whom they call'd *Druids*; who took up their *Usual Residence* under *Oaks*. These taught the *Transmigration* of *Souls*; and therefore, prescrib'd *Abstinence* from *Flesh*; and shew'd to *Men*, the *Method* of *Worshipping God* with the *First-Fruits* of the *Earth*. From hence they sail'd over into *Britain*, and planted themselves in that *Island*, propagating the same *Doctrines*; and were reverenc'd by the *People*, as *Sacred Oracles*.

By all which it is *Evident*, That the tender *Regard* which the *True Faithful* have for the *Brutes*, is no *Innovation*, or singular *Caprice* of *Superstition*, but the *Primitive Practice* of the *Ancients*, the *Universal Tradition* of the *Whole Earth*. Nay, the *Eastern Christians*, for the most *Part*, live an *Abstemious Life*; such as the *Grecians*, *Armenians*,
 Georgians,

Georgians, Mingrelians, and others that are scatter'd up and down in divers Parts of Asia. These following the Examples and Traditions of the Apostles and Primitive Fathers of their Churches, either taste not at all, or very sparingly, the Flesh of Beasts, Birds and Fishes. But, the Nazarenes of the West, boast of I know not what Liberty they have, to Eat, without Scruple, of all Things; having the Dispensation of the Roman Musti, whom they call the Vicar of God. Hence it is, that these Religious Libertines, are not afraid to gorge themselves, even with the Blood of Slaughter'd Beasts, which their own Law forbids 'em to taste. And they prop themselves up in their Impiety, by saying, That the Pope has Power, to Change the Traditions and Ordinances of the Apostles, and even of Jesus the Messiah himself. Hence proceeds their Derision of those, who shew any Tenderness to the Brutes; for, they are harden'd in their Gluttonous Cruelty, and are but one Remove, from the most Salvage Cannibals.

But thou, *Holy Man of God*, pity these *Infidels*, and pray that *Makmut*, may be a sincere *Disciple* of thy *Purity*.

Paris, 16th. of the 3d. Moon,
of the Year 1649.

LET-

LETTER VI.

To the Kaimacham.

I Am return'd to my former Lodging again, the Case of *Eliachim*, being not so bad as my Fears. The Occasion of his Confinement, were certain Words he spoke against the Proceedings of *Cardinal Mazarini* and the Court, in Company of such as were Officious to oblige that Minister. This was done at *S. Denys*, not far from *Paris*; where they immediately caused him to be taken into Custody by the King's Guards, who quarter'd in that Town. It has cost him a considerable Sum of Money, to purchase his Liberty; which he now enjoys, as before. I had other Thoughts, when I first heard the News of his being seized; and that it was, for some Seditious Expressions: For then I call'd to Mind, how he had Acted last Year by my Order, during the Tumults of *Paris*; and concluded, That some Unlucky Accident had now betray'd him. Which if it were so, would infallibly bring me into the same Danger. This made me so suddenly change my Habitation, and put a stop to the *Dispatches* of the *Sublime Port*. I thought no Caution too much, to preserve the Affairs of my Commission Indemnified; and, that it were better to offend, in being too Wary, than too Secure. If I have taken wrong Measures in thus absconding, 'tis for want of fuller Instruction from my Superiors. I wish they would honour me with Particular Rules, in Case of such Emergences: Then I should steer my Course, without running the Hazard of Rocks and Sands. I have often desir'd to know, whether, if I were discover'd, I should own my self

an Agent for the *Grand Signior*. But none of the *Ministers* have vouchsafed to direct me in this Point: Whereby, I may commit an irreparable Mistake, if such a Thing should happen.

Adonai the Jew, informs me of an Attempt lately made to rob the *Treasury* of *Venice*; which, according to his Description, is very Rich and Magnificent. He says, there are Twelve *Crowns* of pure Gold, and an equal Number of Breast-plates of the same Metal, set with all sorts of precious Stones of Inestimable Value: A Hundred Vessels of Agat: Threescore *Services* for the *Altar*, all of pure Gold, enrich'd with Dimonds, Sapphires, Emeralds, and other Stones of Price. There is also an *Unicorn's Horn*, above the Purchase of money. There are Fourteen Unpolish'd Pearls, as large as a Man's Fist. The *Ducal Cap* is valued at a Hundred Thousand *Zechins*: With many other Rareties and Costly Ornaments, too tedious to be inserted in a Letter.

Certainly, so much Wealth, was never destin'd to fall into the Hands of Little Private Thieves: It is a Booty, fit for *Kings* and great *Generals*, the Licens'd *Banditti* of the Earth. So many Glittering Jewels, would tempt the Honesty of an *Angel*: And, he would be glad to adorn the Apartments of his *Heaven*, with these Radiant Drops of the Sun which he sees on Earth.

I have met with some pretty Relations of the Boldness of *Robbers*, but none that ever match'd the Bravery of this Enterprize; which was no less, than to Rob one of the most Potent *States* in the World, of her Chiefest Treasure.

He wanted not for Impudence, who, when the *Emperour Charles V.* was removing his Court, and all the *Officers* were busy in packing up the Goods, enter'd the Chamber where the *Emperor* was; and having made his Obeisance, fell roundly

ly to pulling down the rich Hangings of *Tissue*, which by the He'p of his Confederates, he carried away, with Abundance of Plate: No body ever suspecting, but that he was one of the *Emperor's* Servants, till the Person came, whose Office it was to remove those Goods, and then the other was known to be a Thief.

I have heard of a *Spaniard*, who, on a Great Festival, when the Priests had finish'd the Service of the *Altar*, and were retir'd to their Lodgings, went very boldly and took the Golden Vessels off the *Altar*, and carry'd them away under his Cloak as though he had been the *Steward* of that Church, no Body suspecting any other.

I Kiss the Hem of thy Vest, *Illustrious Kai-macham*, and pray, that thou may'st monopolize the Choicest Blessings of *Heaven*, and have thy Share of the Riches of the Earth, without Danger of losing them to Great or Small Thieves.

Paris, 16th. of the 3d. Moon,
of the Year 1649.

LETTER VII.

To Nathan Ben Saddi, a Jew at Vienna.

NOW thou may'st continue thy *Dispatches* as before. Our Fears are vanish'd: *Eliachim* is releas'd, and all Things are in Safety. Thou hast no Reason to tax me with Timorousness, in so abruptly forsaking my Habitation, on the bare Foresight of far-fetch'd Possibilities; when thou shalt consider, that there is no arming against Contingencies in the Moment they arrive, and that he who trusts all things to *Chance*, makes

makes a Lottery of his Life, wherein, for One Happy Event, he shall meet with Ten Unlucky Ones. To what Use serves that *Apprehensive Faculty*, which *Nature* has posted as the *Corps du Guard* of our Lives and Fortunes, allowing it the Senses for Scouts and Sentinels? To what End, I say, serves this *Watchful Faculty*, but to take the Alarm at doubtful Emergencies; to rouse our Caution, that so we may make Provision, and be in a Posture of Defence, against whatsoever may happen?

News came, that *Eliachim* was seiz'd, for Seditious Words against the Government. I was conscious, that both he and I had been Guilty of more than bare Words in that Kind. Therefore, what had hapen'd to him, I look upon as due to my self also; and, that my Confinement would soon follow, if I took not speedy Care to prevent it, by seasonably absconding. This was the Reason of my sudden Departure, which cannot justly be ascrib'd to Cowardice, since 'twas the Effect of Common Prudence.

Now I am return'd to my Old *Lodging* again, where the Joy they are in for the Birth of a Son, will not give them Leasure to reflect on my Affairs: So that I am receiv'd by my *Host*, without the least Jealousie or suspicious Animadversions. Brim-full of Mirth and Jovial Thoughts, the Good Man Compliments me, and proclaims his better Fortune: Invites me to sit down with his Friends, and partake of the Gifts of *Ceres* and *Bacchus*. This thou knowest, is the Custom of the whole Earth at the Birth of Mortals. They make merry over one, that is born to the same Miseries as themselves; who the first Moment he draws the *Breath* of Life, is enrolled in the *Register of Death*; and from the *Womb*, makes swift and direct Advances to the *Grave*.

However,

However, I sat down with the Rest, to comply with the exhilarated Humour of my *Host*. I eat, I drank, and seem'd Merry with the Company. Yet, at the same Time, I could not but nauseate my Entertainment, and disdain the extravagant Profusion of Spirit, which appear'd in every one of this vain Assembly. They all talk'd eagerly; and, one Man's Words, drown'd those of another: Whilst an Universal Laughter, confounded the Sense of all. Then I prais'd in my self, the Modesty and Order observ'd in our *Eastern* Banquets and Feasts, where no uncomely Gestures or Actions, escape the well-natur'd Guests; no loud talking or braying like Asses, but every one strives to suppress the Motions and appearances of a too forward and indulgent Mirth, and contain themselves within the Bounds of a decent and civil Reserve. Such were the Feasts instituted by *Lycurgus*, among the Ancient *Lacedaemonians*; where, such as were Friends and Acquaintance, met together and refresh'd themselves, without Riot and Luxury. They convers'd together interchangeably, after the Manner of *Philosophers*, or Men of the *Law*: Discouraging soberly either of *Natural* Things, or *Civil* Affairs: Mixing facetious and witty Jest, with their more serious Talk, without Clamour, Scurrility or giving any Offence. But, these *Western* People, think themselves not merry till they are Drunk, nor Witty unless they be Rude. They play a Thousand Wanton Tricks, like Apes; and, the greatest Buffoon is the best Company.

Wherefore, sick to see Men so much degenerate from themselves, I made my Excuses, and retir'd to my Chamber, where I presently set Pen to Paper, to give thee an Account of my Return.

If thou continuest thy former Resolution, of following the *Dictates* of Reason, in Matters of Religion, thou wilt quickly find, that thy Rabbi's have taught thee to believe in *Fables*, which accord neither with Reason, nor Common Sense. Follow the best Guide, and be Happy.

Paris, 16th. of the 3d. Moon,
of the Year 1649.

LETTER VIII.

To Adonai, a Jew at Venice.

THY Pen is now free again : Write as soon and as often as thou wilt; our Fears are dissipated, and all goes well. If thou canst inform me of any more Remarkable Passages and Adventures, spare not to oblige me with frequent Letters. And to encourage thee, I will relate to thee a Story, which is Recorded in the *Histories* of Naples.

In former Times, there was a Statue of Marble, standing on the Top of a Mountain in *Apulia*, with this *Inscription* on the Head, which was of Brass, ON MAY-DAY AT SUN-RISING, I SHALL HAVE A HEAD OF GOLD. No Man in all those Parts could be found, who was able to unriddle this Mysterious Expression; and therefore, it was not regarded for many Ages. But at length, in the Reign of a certain Prince, there was a Saracen, who having seen and consider'd the Statue, with the *Inscription*, propos'd to explain it for a certain Reward. The Prince, hearing of this, and being greedy of the Novelty, sent for the Saracen; and bargain'd with him

C

for

for a Thousand Crowns, to unfold this Riddle. He waited till *May-Day* came, and watching the *Image* that Morning Early, he observ'd the Place where the *Head* cast its Shadow just as the Sun rose. There he order'd certain Men to dig: Which when they had done, and were got pretty deep in the Earth, they encounter'd a Prodigious Treasure of Silver, Gold, and Jewels. With which the *Prince* was so well satisfy'd, that he doubl'd the *Saracen's* Réward, and sent him Home into his own Country, laden with rich presents. Doubtless, there is much Wealth bury'd by Men in the Earth. For, in Former Times, they were of Opinion, That if they should die suddainly, in the Wars or otherwise, such Riches as they had hidden in the Earth, would serve them in the *Other World*. And this is the Practice of the *Indians* to this Day; as my Brother informs me, who has been among them.

Strange Blindness! that Men should think the *Immortal Soul*, needed the Assistance of Silver, Gold, or any Material Substance, after she herself is divested of the *Body*, and become a *Naked Spirit*.

Let thou and I have a Nobler *Idea* of our Selves, than to phancy we shall be in Want of the Glittering Dross, in that *Invisible State*, whither we are all hastening. There are no *Money Changers* in that *World of Spirits*. If thou hast Superfluity, hide it not in the Earth, but give it to the Poor, and thou shalt receive it again, transform'd into a Substance more refin'd and radiant than the Stars.

Paris, 16th. of the 3d. Moon,
of the Year 1649.

LETTER

LETTER IX.

To the Reis Effendi, Chief Secretary of
the Ottoman Empire.

THE *Intestine Quarrels* of the *French*, seem to be like those of *Lovers*; whose *Cholerick Intervals*, serve but to give a new Edge to the Returns of their Affection. As if One of these *Passions*, was made to whet the Other, and make it more sprightly: Or, as if Love would grow dull and tectulent, were it not sometimes rowz'd and fermented by *Anger*.

But, I believe, there is a greater Mystery in the Reconciliation between the *French Court* and the *Parliament of Paris*. Some Ends of Policy, have hasten'd both Parties to clap up a Peace, while the secret Rancor remains unpurg'd.

Perhaps the Union of so many *Princes* and *Nobles* with the *Parliament*, might encline the *Queen* to milder Counsels than her own *Spanish Genius*. Besides, the Conjunction of the other *Parliaments* of the *Kingdom*, the Revolt of *Normandy*, *Gascoigne* and *Provence*, with many Eminent Cities, were very prevailing Motives. But, that which was of greatest Force, was the want of Money and Men to carry on the War, which could not be rais'd without vast Difficulty, during these Publick Alienations.

Whatever were the Inducements, a Peace was concluded about the latter End of the Third Moon, at a Place call'd *Ruel*, not far from *Paris*, where the King has a House of Pleasure, seated in the Midst of a little Paradise. In one of my Letters to the *Kaimacham*, I formerly describ'd the King's House and Garden, at *S. Germain en Lay*.

This is but a little *Chiose* or Bower in Comparison of that Stately *Palace*. Yet what is wanting in the Grandeur of the Fabrick, is supply'd in its elegant Contrivance, and the Richness of its Ornaments. And, as for the *Garden*, it comes not far short of the other; there being in it all Manner of Curious Water-works, Groves, Solitudes, Fountains, Statues, and whatsoever the Ingenuity of these *Western* Artists could suggest, as proper to render this Place agreeable to the Melancholy Humour of the late Queen-Mother, *Mary de Medicis*, to whom it belong'd during her Life.

When you enter this delicious *Eden*, your Eyes and Ears are presently deceiv'd by the Counterfeit Notes and Motions of all kinds of Birds, which, perpetually Sing, as the Water Tunes their Throats. A little farther, you see several old Gentile Statues, adorning Two Fountains: And, among the rest, a *Crocodile*, big as the Life; who by the Harmony he makes, seems to have a Consort of Musick in his Belly, as Regular and Sweet, as that of the *Italian* Society at *Constantinople*, which thou hast often heard.

As we depart from this, full of Complacency and Admiration at the Exquisite Imitation of *Nature* in these Contrivances, we fall insensibly into a Place exactly like what the *Poets* describe when they speak of *Elysium*. It is a Grove, the Tops of whose Trees are so thick interwoven, that the Sun appears no otherwise through them, than as if he were behind a Cloud or in an *Eclipse*. So that the Darkness of this Place and solemn Murmur the Winds make on high among the Tops of the Trees, fills it with a Kind of Sacred Horror. Which has often made me think this *Wilderness*, something like that which *Historians* describe, when they speak of the *Avenues* to the Temple of *Jupiter Ammon* in *Egypt*. For, in the
very

very Center of this Grove, stands the House. A Place, one would think fitter for a Convent than a Prince's Court. At best, it appears but like a Royal Hermitage, a Cell consecrated to Kingly Melancholy.

I could not forbear making this Digression, when I mention'd *Ruel* to be the Place where the Peace was concluded, between the Court and the Parliament. This *Encomium*, is a Tribute which I ow'd, for the Satisfaction and Pleasure I have often receiv'd in this Retirement. Besides, I thought an Idea of such a Garden, would not be unwelcome to thee, who art a Lover of Solitude.

The Coadjutor of Paris, who is an Arch-Bishop, is highly affronted, that this Peace was concluded without him, who had a chief Hand in beginning the War. He labours to inflame the People again, and reduce all to the old Confusion, being an irreconcilable Enemy of Cardinal *Mazarini*. So that we expect another Insurrection in a short time: For the French cannot be long Idle.

Happy Minister, I leave thee under the Wings of that Spirit which guards the *Elect*, and bid thee Farewel.

of the Year 1649.

LETTER X.

To Dgnet Oglou.

SHall I tell thee, I mourn for the Death of our Friend *Egry Boinou*, whom thou sayest, a Fever snatch'd from us the First Day of the Moon *Regib*? That Fever, it seems, was the Effect of his Con-

tinual and excessive Grief for the Loss of his Eyes; so that we may say, he has been dying ever since the Hour that Fatal Sentence was put in Execution. And, shall we grudge our Friend a Release from so lingering a Death? At best, it was but the *Winter* of Life, wrapt up in Clouds and Darknes: Now like the *Serpent*, he has cast his Slough, lifts up his Head with new Vigour, sports himself in the Meadows of *Paradise*, and basks in the Warmth of an *Eternal Spring*.

'Twill not therefore be a Mark of our Affection to him, but only a Discovery of our Self-love, to condole the Occasion of His Happiness, because it has lessen'd Ours, by robbing us of his beloved Company and Friendship. Besides, we know not, but that he may still continue to be our Friend, even in that *Invisible State*; and either manage our Interests *Above*, or at least protect us from Dangers here *Below*. We are ignorant of the *Laws* and *Constitutions* of that *Kingdom of Spirits*; and, for ought we know, the Souls of Just Men after Death may become the *Tutelar Genii*, or *Guardian Angels* of their Surviving Friends and Relations. Let it be how it will, doubtless *Egry* is Immortal and Happy; and, 'twill be Envy in us, to regret it. Rather let us congratulate the Time of his *Departure*, to the Day of his Nativity; and leave Mourning, to the Crowd of Mortals, who do a Thousand Things, without ever thinking what they are about. They tread in the Steps of their Fathers, never examining, whether, they be Right or Wrong: Custom and Education have almost banish'd Reason from the Earth. Is it not a pleasant Spectacle, to see the Kindred of an Old Rich Miser (for whose Death they had long waited, like *Harpies* for their Prey) now flock about his Lifeless Carcase, howling out a Thousand forc'd Lamenta-

Lamentations ; whilst in the mean Time, their Blood dances in their Veins for Joy ? Yet however, this carries a Shew of Civiliz'd Manners, and is better than the Barbarous Custom of the *Soythians* and *Massagetes*, who when their Old Men grew Useless or Troublesome, were wont to Sacrifice them, and make a Banquet with their Flesh ; or the *Thebarenes*, who threw their Aged Friends alive down Precipices. These were Salvages : But, much more so were the *Hircanians* and *Bactrians*, who cast their Aged Parents yet living, to be devour'd by Dogs : Which Inhumanity when *Stasanor* the Deputy of *Alexander the Great*, endeavour'd to suppress, they had like to have Depos'd him from the Government : So preva'ent is the Force of a Received Custom on the Minds of the Unthinking Herd.

Let thou and I therefore, not supinely take up with Common Practices ; but, like Men of Reason, let us adjust the Last Offices we owe to our Friend, whilst we pour forth some Devout *Oraisons* for the Health of his Soul, without disturbing his and our own Repose, with fruitless Lamentations. And, since we are bereaved of his Society on Earth, let us prepare to follow him, and render our selves agreeable Company at our next Rendezvous in Heaven.

It was an Unjustifiable Rigour in *Sultan Ibrahim*, to deprive him of his Eyes, because he had only cast 'em unhappily on one of the *Sultana's*, as she enter'd the Garden. This Jealousy is the peculiar Vice of the *East*. Yet they are more severe in *Persia*, where 'tis present Death, to be within Two Leagues of the King's Women, when they travel the Road. But, I never knew, that *Eunuchs* were thus punish'd. Or, is there such a Difference between a *White* and a *Black Eunuch*, That the One deserves to lose his Eyes for beholding that by
C 4 Chance,

Chance, which the *Other* is honourably rewarded for having Access to, and seldom being out of their Sight?

This was the worst Punishment that *Seleucus*, the *Law-giver* of the *Locrians*, impos'd on them that were Actually caught in Adultery. Which puts me in Mind of a Notable Instance of this Man's Justice: For, when his own Son, was accus'd, and prov'd Guilty of this Crime; at once to shew the *Tenderness* of a *Father*, and the *Incorruptible Severity* of a *Judge*, he first caus'd One of his own Eyes to be put out and then One of his Sons: Thus taking on himself *Half* the Penalty; that so, the *Law* might be satisfy'd in the *Whole*, and yet his Son not be Totally depriv'd of his Sight.

Thou tellest me no News of our Armies, nor what Alterations have been made amongst the *Ministers* of the *Port*, since the Death of *Sultan Ibrahim*. We have various Reports here; and some say, that the new *Vizer Azem* will be no long-liv'd Man. I desire thee, to write often to me, and send me what Intelligence thou can'st.

Let nothing slip the Knot, which has fasten'd us so many Years together, in an entire Friendship: But, let us carry that *Magnet* with us to our Graves; that, at what Distance soever we may be buried, our *Souls* may, by the Force of that Attractive, find one another out, and converse together, in that *Region of Silence and Shadows*.

Paris, 9th. of the 5th. Moon,
of the Year 1649.

LET-

LETTER XI.

To the Captain Bassa.

I Know not where this Letter will find thee ; on the Shore, or at Sea. If thou art in the *Watry Wilderness*, I have no Art to trace thee. There are no certain Roads in that *Inconstant* Element. It is a mighty Plain, without Path or Track. And though there be certain Stages in it, yet thy Arrival at them, is tim'd at the Pleasure of the Winds and Waves, which will not obey even the Orders thou hast received from the *Grand Signior*, Lord of the *Four Seas*. Perhaps, thou art in pursuit of some *Venetian Ships*, or other *Christian Vessels*, the *Corfsairs* of the *Mediterranean*. Or, thou may'st be Careening thy Fleet, in the securer Retreats of the *Archipelago*. Thou may'st be within a Minute of a Wreck or just entring a Harbour. Where-ever thou art, may *Heaven* preserve thee from the Dangers which always threaten such, as trust their Lives to a Piece of Wood: For there will be great Need of thee, if our Intelligence be true in these *Parts*.

It is reported here, that the *Cossacks*, *Circassians*, *Mingrelians*, and other People who Border on the *Black Sea*, and Obey not the *Law* brought down from *Heaven*, are entred into a *League* against the *Blessed Port*, and have coverd those Seas with a *Mighty Fleet* ; while the *Prince of Georgia*, rushes down from his Mountains, with an Army of Forty Thousand *Armenians*, *Persians*, and Borderers of *Mount Caucasus*: That the Former have taken a Thousand of our Trading *Saicks*, and are advanc'd as far as the *Ferry of the Bull*, which thou knowest is but Six Hours Sail from the *Imperial*

City: That the Latter, have made Incursions into the Territories of the *Grand Signior*; put all to the Sword who resisted 'em, as they March'd a long; burnt and laid waste the Country: And, that all the *Greeks* and *Armenians*, flock to them, threatning an Universal Defection from the *Ottoman Empire*.

As to the Truth of these Reports, I can ascertain Nothing; but am inclin'd to believe, the *Cossacks* are troublesome at Sea, and that they may have drawn some of their Neighbours into a *League*, those *Pilfering Nations*, who live by Rapine and Spoil, on both Elements. Our small Vessels trading on the *Black Sea*, full of Riches and empty of Arms, must needs be a Temptation to those *Pirates*, who are the most dextrous at a Robbery, and the boldest Fellows in the World. The *Merchants* of these *Parts*, who have had some Traffick at *Cassa*, and other Towns on the Banks of the *Black Sea*, give a frightful Description of those Tempestuous Waters, and no Good Character of the *People* that Border on them. The *Cossacks*, they say, are Valiant and Mercenary; the *Circassians* Hardy and Bold; the *Mingrelians* Sly and Crafty; and the *Georgians*, of an *Astral* Complexion, capable of all Vertues and Vices. The *First* seldom act, unless encourag'd by the *King of Poland*, or the *Czar of Muscovy*; and then they are content with their Pay, and the Lawful Plunder of War. The *Second* are never Idle, when there is hope of Prey, whether they fight their own Cause, or are employ'd by others; and fear neither Hunger, Cold, nor any other Extremity, for the Sake of a Prize. The *Third* are good at a Stratagem, and would steal a Man's Teeth out of his Gums, if he be not wary; Great Cowards, yet desperate in their own Defence, when they see no Medium between Fight-

Fighting and Death. As for the *Fourth*, they seem to be a kind of Mungrels, a Medly Race, whose Character is compounded of the Other Three.

They are Stout and Witty, Dext'rous at a Cheat, and no Bunglers at an Ingenious Theft; Great Liars; full of Compliments and External Civilities, but Perfidious and Implacable in their Revenges.

Yet, after all, I cannot believe the *Prince* of this Country, who is a *Tributary* to the *King* of *Persia*, would venture his *Government* at Two such desperate Stakes, by breaking the *Peace*, concluded by his *Sovereign* with the *Grand Seignor*, and so drawing upon himself the Vengeance of them both. Therefore, he is either secretly abetted by that *Monarch*, or else the News is false.

Wouldst thou know, how this Country came to be Subject to the *Crown* of *Persia*? It was Conquer'd by *Ishmael Sophi*, to whom the *Persian Historians*, in Flattery, give the *Epithet* of *Great*. He was the *First* of that *Name*, and of the *Persian Kings*, that refus'd to obey the *Orthodox Successors* of the *Sent* of *God*. This *Prince*, was Valiant in the Field; and no Coward at Wine, if we may believe one of his *Courtiers*, who wrote *Memoirs* of his *Life*. He records Sixteen Battles, wherein he always got the Victory; and Twice that Number of *Royal Debauches*, when he shew'd the Strength of his Brain, in the Company of *Foreign Ambassadors*; with whom he would always Carouse, before they departed his Court, that he might sound the Depth of their Instructions; for, none were able to cope with him, at the Juice of the Grape. And he always esteem'd that Liqueur, a Friend to Truth.

If he suspected his *Ministers of State*, or any of the *Governors of Provinces*, he us'd to invite them

to a Banquet; where, in the Midst of his Drinking, he unravell'd their Secret Inclinations and Counsels; being the most dextrous at picking the Locks of a Man's Heart, of any one living. They never went Alive from his Presence, if by one false Step in their Carriage, though it were but a Word too passionate, or a Look less compos'd to Resignation, he could discover or frame to himself the Grounds of a just Jealousy. It being ever his Maxim, *That Credulity, was the only Vice, could ruin a Happy Prince.* He had another Saying also, *That Persia was Fertile of Men, but Barren of Faithful Officers.*

I cannot admire these Cruel Strains of Policy. Yet Kings have Reasons for their Actions and Words, which we cannot comprehend. The Philosophers say, *That Wine was given Us by the Gods, to mitigate our Cares; and, for a Time, to make Us Equal to their Divinities, in the free Enjoyment of Our Selves.* And though as a Mussalman, I am not bound to subscribe to the Principles of Pagans; yet as a Man, Partaker of Flesh and Blood, I think he doubly mis-uses that Liquor, who perverts it to the Ends of Cruelty.

But, this Monarch had other Thoughts, when by the Assistance of the Georgian Forces, having subdu'd the Regions Bordering on the Caspian Sea, at that Time in the Hands of the Ottomans, he invited the King of Georgia to his Tent, under pretence of a Festival Joy for their Mutual Success. The Unwary Prince, trusting to his own Merit, and the Faith of his Neighbour, ventures himself with a small Guard to the Camp of Ishmael. The Persian entertain'd him, with all the Outward Demonstrations of Affection and Gratitude, for his repeated Aids: But, in the End of the Feast, taking Exceptions at some Words the King of Georgia spoke, in Praise of his

own Soldiers, he commanded his *Eunuchs* to seize on him, and carry him to the Tent of the Unfortunate (so they call'd the *Pavilion*, or *Cage* of the *Grandeës* fallen into Disgrace.) Then he gave swift Orders, for the *Georgian* Soldiers to be Manacled. And having thus done, he bestow'd the Government of *Georgia* on one *Luarzab*; on Condition, that he and his Successors, would embrace the Faith of *Hali*, and pay Tribute to the Crown of *Persia*.

From this *Luarzab*, has the Government of *Georgia* descended, not in a Line of Blood, but at the Pleasure of the *Persian* Kings, to him who now holds it, *Shanavas-Can*; Who, I believe, has more Wit, than to hazard his Possessions, for the Sake of a *Chimæra*.

In this roving from my first Point thou canst not blame me, since thou thy self, attest by the Rules of Navigation, which vary according to the Byas's of the Needle. Thou followest one Magnet, and I another: Yet, let us both meet in the Center of Duty, we owe the *Grand Seigneur*.

Paris, 23d. of the 6th. Moon,
of the Year 1649.

LETTER XII.

To Cara Hali, Physician to the
Grand Signior.

THOU wilt say, 'tis an unmannerly Way of Congratulating thy New Advance, to begin my Address with Complaints. Yet, Friendship overlooks *Punctilio's*. 'Tis not the first Time,

Time I have trespass'd on thy Generous Temper. I am indispos'd, and cannot act the *Courtier*, though I am ravish'd to hear the News. It is some Support to my Languishing Spirits, that whilst I am crumbling and dwindling away into the *Little Principles* of which I was made, thou my Friend art growing in the *Bulk* of *Mortal Greatness*, in the Favour of our *Glorious Sultan*.

However, I cannot but suspect the pretended Kindness of him who rais'd thee, I mean the *New Vizir*. Neither hast thou much Reason, to take this suddain Reconciliation for any other, than a Masque of his Old Malice. He cannot forget the Quarrel between thy Father and him, on the Account of *Dara Meseck*, the *Lieutenant General* of the *Janizaries*; when the brave Old *Cheik*, put a Stop to the designed Revenge of this Inhumane Upstart.

Assure thy self, that he who has made his Steps, to the Grandeur he now possesses, o'er the Neck of his *Master*, will not spare any from whose Wit or Power he may fear a Shock. And, he knows both thy Experience and Interest too great, not to mistrust the Son of his Enemy.

Besides, the eminent Command thy Brother has over the *Spahi's*, must needs be an Additional Caution to the Man, whose Name sounds nowhere so sweetly, as in the *Chamber* of the *Janizaries*.

Thou art sensible, that the newly reviv'd Animosity, between these *Military Orders*, threatens a Calamity to the *Ottoman Empire*, which cannot be diverted, without a Sacrifice on one side or other. And, since the *Spahi's* have engag'd so many Potent *Bassa's* in their Quarrels; who can expect to fall, but the Mighty *Favourite* of the *Infantry*?

He

He knows this very well; and, to prevent his own Ruin, he resolves on Thine and thy Brother's: Thine, under the Masque of Friendship, till by his Wheadle, he has drawn thy Brother to *Constantinople*; where he will not fail to be strangled, that so a Creature of the *Vizir*, may be promoted in his Room. And, what will become of thee after this, I leave to thy own Judgment.

Perhaps, thou wilt despise the Advice of a Sick Man, and impute my Fears to an Excess of *Melancholy*; from which Distemper, thou knowest, I am seldom free. But, I tell thee, my *Reason* labours under no *Hypochondriack* Disorders, though my *Body* may. I am no *Enthusiast*, when I counsel my Friend to avoid an Apparent Danger. However, if thou thinkest it needless for me to busy my self in such Cases, I have done. But I shall never cease to pray for thy Prosperity, as often as I comply with the *Law*, in Kissing the Floor *Five Times* a-Day, and Repeating the appointed *Oraisons of Faith*.

Methinks, when I write to thee now, my Pen is at a loss. I am puzzl'd for a Style suitable to thy *New Honour*, and our *Old Friendship*.

But, if I take too much Liberty, ascribe it to the Sincerity of my Affection, which knows not how to be reserv'd or strange to a Person, whom once I could call my *Other self*: For, no Wider is the Distance between Friends.

Paris, 5th. of the 7d. Moon,
of the Year 1649.

LETTER

LETTER XIII.

To Chiurgi Muhamet, Bassa.

I Know not, whether what I am going to relate, will be News to thee, or to any of the *Ministers* Residing at the *Sublime Port*. However 'tis so to me; and I am commanded, to conceal nothing of Moment that comes to my Ears.

Mahomet, Eldest Son of *Achmet*, the *Dey* of *Tunis*, is now at *Rome*, having embraced the *Christian Religion*. People relate variously, the *Motives* that induced him to his Change. Some say, 'twas Interest; he having held a private Correspondence with the *Viceroy* of *Sicily*, who promised him, in the King of *Spain's* Name, to make him *Lord* of several large *Territories* in the *West-Indies*.

Others say, 'twas Discontent at his Father's Government, and Austere Carriage towards him; the Old Man, having forced him to marry the *Bassa* of *Tripoli's* Daughter against his Inclination.

But the greatest Part, ascribe this Change in Religion, to the Force of his Conscience; which, they say, was convinced by a *Miracle*, of the Truth of the *Christian Faith*. For, as they relate, being once at Sea in a *Vessel*, wherein were many *Christians*, and a Dreadful Tempest arising, the *Mariners*, who were all *Mussulmans*, seeing the Havock that the Winds and Waves had made of the Ship-Tackle, gave over all for lost; and fainting under so much Labour, Watching and Terror as they had undergone, lay down, and let the Ship drive where-ever the Storm would carry her. But, there being a *Christian Priest* aboard, Esteemed a very Holy and Blameless Man, he
excited

excited the *Christians*, to appease the Wrath of God by some extraordinary Acts of Devotion. Then they all made a solemn *Procession* on the Decks of the *Ship*, the *Priest* carrying before them, that which they call the *Sacrament*, Imploring the Mercy of God, and often calling on *Jesus* and *Mary*. When behold, as the *Priest* stood aloft on the *Poop*, reading aloud Part of the *Gospel*, the Storm Suddenly ceas'd, the Clouds were dispers'd the Air grew Serene and Calm, and the Vessel got safe into Harbour. Upon this, they say, *Mahomet*, when he came ashore, took that *Priest* along with him, desiring to be instructed in the *Christian Belief*; making a Vow also, That he would renounce the Law of the *Mussulmans*, and embrace that of *Jesus*.

This is what such, as are Zealous for the Honour of the *Christian Faith*, relate concerning this *Prince's* Conversion. However it be, it is certain, That he privately made his Escape from *Tunis* by Sea, and bent his Course directly for *Sicily*; where in a few Days he landed, and was receiv'd by the *Vice-Roy*, according to the Dignity of a *Prince*. A while after, he was baptized by an *Arch-Bishop*, who gave him the Name of *Don Philip*, by which he is called in all Places.

They say, he was a little scandaliz'd at first, when he saw with what Freedom the *Sicilian* Women appeared abroad in the Streets, and convers'd with Men; but that afterwards, he took a great Delight in their Company, especially those that could sing well, or play on any Instrument of Musick, to which he is much addicted. And therefore he chuses to frequent those Temples, where their Service is perform'd with Variety of excellent Musick, as it is in all great Cities. And for ought we know, the Character which the *Christian Priest* gave him, of this

this Harmonious Manner of Worshipping God, might have no small Influence, on a Man naturally affected with that Science. Certainly Musick has a mighty Force on our Affections; and it is a Proverb here in the West, That he who does not love Musick, has no Soul. One of the Ancient Philosophers, defined the Soul it self, to be an Harmony. And another, was so sensible of the various Effects of this Science, in raising Different Passions in Men that he left it as an Aphorism, Such as the Musick is, such are the People of a Commonwealth. Whence, it was the Great Care of such, as took upon them to form the Manners of Youth, That no Tunes should be played in their Hearing, which Naturally provoked to Levity and Wantonness; but Grave and Martial Strains, such as prompted Heroick Thoughts, and disposed them to Vertue. The Italians, are great Masters of this Science; and the Aires which they compose for their Church Service, are very deep and ravishing. Which causes their New Profelyte, Don Philipppo, to pass his Time very attentively, during the Celebration of their High-Mass, and their Even-Song. They report, That he will turn Jesuit.

He went from Sicily, loaded with Gifts and Presents, and came to Rome, the Seat of the Christians Chief Musti, whom they call the Pope. He is much honoured and caressed by the Holy Father, and all the Cardinals, who have told him so many fair Things of the Nazarene Faith, and shew'd him so many Sacred Reliques of Antiquity, that he thinks himself already within the Verge of Heaven, and that Rome is no other than, the Suburbs of Paradise. There is something very charming and sweet, in the Conversation of the Christian Prelates, if they be Men of Learning, as most generally they are. And, 'tis no wonder that

that such Polite Company, should prevail much on the flexible Temper of a young *Prince*, who is as a *Pilgrim* in a strange *Country*, where he can hear Nothing, but perpetual *Eulogies* of the *Christian Religion*; nor see any Thing, but Objects, which serve only to confirm in his Mind, a Venerable *Idea* of that *Faith* he has embraced. Besides, they say, he is fallen deeply in Love with a young *Roman Lady*. So that there is no Hope of rescuing him from the Power of so many Enchantments.

Therefore, giving him over as lost, let us pray the *Omnipotent* to establish *Us* in his *Truth*; that neither Interest, Passion, nor an Erroneous Conscience, may ever be able to make us swerve from the *Law* written in *Heaven*; but, that we may adhere to *God* and his *Prophet*, with a Thousand *Souls*.

Paris, 5th. of the 7th. Moon.
of the Year 1649.

LETTER XIV.

To Sala, ~~THE~~ *Intendant*
of the Royal Arsenal at Constantinople.

WE are all alarm'd here, with the News of I know not what boisterous Adventures of the *Cossacks*, and their Neighbours, that possess the Ancient *Kingdom* of *Colchis*. Had I not a firm *Faith* in the *Alcoran*, 'twould fill me with *Panick Fears*. But, no Attempts can prevail, against the Men fighting under the *Shadow* of the

the *Prophet*. He descended with a Consummate Authority, from the *Monarch* who commands all things. The *Mandate* of Heaven, will disperse the *Infidels*. The *Seven Vizirs* Above, were Witnesses to the Words, whose *Echo's* caus'd Thunder, when the *Prophet* retir'd from the Steps of the *Throne*. Had not *Moses* given him warning (who remembered the Noise in the *Mount*) the *Apostle* had lost his *Address* and been confounded before the *Angels*. But, encourag'd with the Whisper of the Man with *Horns*, he made no Default in his Conge: And with little loss of Time, arriv'd to the *Ninth Sphere*, where he proclaim'd the *Nesiarum*; and, all the *Inhabitants* of that Orb, resorted to the *Banner* which he had in his Hands. The *Prophet* told 'em, 'Twas only for a *Trial* of their *Fidelity*. They made Obeisance, and retir'd. From that Place, he made no Scruple, but that the *Elect* in Heaven and Earth, would obey the *Divine Patent*. He finish'd his Descent Triumphantly, and pitch'd his Feet on *Mount Uriel*. Those that believe *Hali*, say, 'Twas on the Top of the *Ragged Rock*. But let *Hereticks* alone in their *Infidelity*. Be it where he pleased God, he spoke the Words that shall ne'er be Revers'd when he display'd the *Heavenly Silk*, and said, *Whoever takes up this Yoke, He shall be exterminated from the Earth.*

I often think on these Passages in the *Holy Memoirs*, the *Collections* of the *Life* full of *Wonders*. Then I comfort my self with this Thought, That if all the *Uncircumcis'd* in the *World*, should enter into a Combination, they would not succeed against the Men, fighting under the *Commission* with the *Seal*.

I have sent a Letter to the *Bassa* of the *Sea*, acquainting him with the News of this Expedition of the *Cossacks*. Since which I am informed, that these

these People are Headed by a famous Pirate in those Parts, a Man of a daring Spirit, and capable of the boldest Undertakings. The French Merchants, who have traded in the Black Sea, give him a high Character; and portend great Injuries to the Ottoman Empire, from the Success of his Arms: For, they say, he is a Good Captain, both by Sea and Land. I have heard several different Stories of his Birth and Education: But, this I am going to relate, comes from the best Hands, and seems most probable.

His Name is *Pachicour*, a *Circassian* by Birth, but bred up in a Sea Town of the *Ukrain*, near the Mouth of the *Niefter*. He left his Native Country, at the Age of Twelve Years, out of a Desire to see Foreign Parts; Embarking himself, unknown to his Parents, in a Vessel of *Podolia*, which then was ready to set sail from *Bala Clug*. He carry'd with him a small Sum of Money, which he had purloyn'd from his Father, and serv'd as a Fund of his future Fortune: For, arriving at a certain Town in *Podolia*, he frequented the Keys, and offer'd his Service to several Merchants; one of which, observing in his Face the Marks of a Promising Genius, entertain'd him in his House. He liv'd with him Seven Years, and perform'd his Office so well, that he made him his Factor to *Constantinople*.

Pachicour discharg'd his Trust there, with much Profit to his Master, and Honour to himself. So that at his Return, several Merchants entrusted him with their Goods; and sent him to trade at *Cassa*, and other Towns on the Black Sea. His Judgment and Reputation encreasing with his Years, he became in Time Famous in all the Trading Towns. And, such was his Credit in the *Ukrain*, that all the Merchants put their Vessels and Goods into his Hands: So that he

fail'd many Times with a Fleet of Twenty Ships, having the Disposál of all the Goods, committed to his Management: He grew so rich in Time by his Dealings, that he was able to drive a Considerable Trade for himself. And then it was, he began to lay the Foundation of a Design, which he has since executed. His *Genius* was too active, always to be confin'd to this slow Way of growing *Great*: Therefore he was resolv'd at one Blow, to raise his Fortune to the Pitch he aim'd at. He was the only *Broker, Banquier* and *Merchant*, where-ever he came.

It was no difficult Thing for a Man of so vast a Credit, to raise an extraordinary Stock; and *Pachicour* could easily silence the Alarms of *Conscience*. There happen'd also a Juncture, very proper for his Design. For, while he was at *Isfgaou*, a Port of *Circassia*, Day and Night projecting how to exalt himself, a War broke out between his Countrymen and the *Mingrelians*. The Latter appear'd with a Navy at Sea, which alarm'd all the Maritime Parts of *Circassia*. *Pachicour* whose Invention was always busie, took a Hint from this, to accomplish his Plot. Expedition was his chiefest Game. Therefore he speedily made the utmost Use of his Credit, among the *Podolian Merchants*, and other *Foreigners* residing at *Isfgaou*. And, when he had amass'd together prodigious Sums of Gold, for which he only gave them *Bills of Exchange*, he privately sends away this huge Treasure, with all his Jewels, Tissues, and other Rich Merchandize, to his Fathers House, who liv'd not many Leagues from this Town.

Within Two Days after this, the *Mingrelian Fleet* made a Descent at *Isfgaou*, sack'd it, carry'd away Two Thousand Captives, and went to their Vessels again.

Pachicour,

Pachicour, who knew how to make an Advantage of this Opportunity, privately fled after his Wealth, as soon as the *Mingrelian Fleet* appear'd before the Place. And it happen'd, that most of his Creditors were made Slaves, and transported to *Mingrelia*. He had no Need to take any farther Care, but how to secure his Riches from his Pilfering Neighbours: For, the *Circassians*, are all *Profess'd Thieves*. He therefore makes haste to his Father; and having gratified him for his Trouble, he in a short Time purchas'd Four Men of War, with which he sets up for a Pirate, infesting those Seas, and Robbing all the Merchants, except those who had formerly entrusted him. His Bounty and Valour, charm'd all that serv'd him. And, his Fame spreading with his wonderful Success, many *Circassians* put out to Sea, and join'd with him: So that in a little Time, he made no small Figure in the Kingdom of Neptune. Seeing himself Commander of a Powerful Navy, he found out quickly the *Mingrelian Fleet*, and engaging with them, got a Glorious Victory.

Soon after, a Peace was concluded, and *Pachicour* was declar'd Admiral of all the *Circassian Sea-Forces*: To whom the *Mingrelians* were oblig'd by Treaty to join theirs, and to obey *Pachicour's* Orders. In a little Time, this fortunate General became so famous, that the *Cossacks* sent to him an Agent, and enter'd into a League; furnish'd out Three Hundred Vessels, and join'd the *Circassian* and *Mingrelian Fleets*.

This is the Bottom of the New Expedition which makes so loud a Noise in these Parts.

Thou who art Master of the Arsenal, wilt know what Measures are fittest to be taken, against this bold *besidel*, if he persists to break the Peace of the most Serene Empire. Yet, though he

is an Enemy, let us not envy him the Praises, that are due to his Wit and Courage. He seems to surpass the Sneaking Thieves of his own Nation; and undertakes Nothing but Sovereign Cheats, and Noble Thefts, such as would pass for Vertuous Actions, in a Man of a Higher Birth.

I do not plead for Robbery, nor take the Part of an Infidel; but, if I had Time to tell thee, some Heroick Passages of this Pirate, thou wouldst say, he is worthy of a Generous and Favourable Usage, should he become a Captive. In another Letter, I will oblige thee with a Relation, which will not be unwelcome to a Man, who gives not Sentence with the Vulgar. I had more to say on another Subject, but I am interrupted. Pardon the Effect of my Duty to the Grand Signior.

Paris, 19th. of the 8th. Moon,
of the Year 1649.

LETTER XV.

To Melec Amet, Bassa.

There is News arrived here lately, of the Murther of the English Ambassador at the Hague. His Name was Doristlaus. He was sent by the New Governours in England, to make an Alliance with the States of Holland, and to satisfy them in Reference to their late Proceedings against their Sovereign. 'Tis said, his Negotiation would have had but little Success, in Regard the Prince of Orange, who is President or Chief over the States, and who married the Daughter of the English King, takes to Heart the untimely Death of his

Father.

Father-in-law, and cannot be reconciled to his Murderers. Yet, 'tis to be thought, that *Princes* are no further touch'd with one anothers Misfortunes, than concerns their Interest.

However, on the 3d. Day of the 5th. Moon, some *Scots* enter'd into the Lodgings of the *Embassador*, and having dispatch'd him with several Wounds, made their Escape. It is not certainly known, who set these *Affassins* at Work. People descant variously, as their Affections by-
ass them. Some reflect on it, as a Judgment justly inflicted by God, though by an Unjust Act of Men, on one who had been a Notorious Promoter of his Sovereign's Death. Others censure it, as a most Impious *Sacrilege*, in Regard the Persons of *Embassadors*, are by the Law of Nations, esteem'd Sacred and Inviolable, and, the Injuries which they suffer, are interpreted, not only as done to their Masters, who send them, but to all Mankind: As if Human Nature it self were wrong'd, in the Persons of *Publick Ministers*.

Indeed, there is no Method of establishing or
conserving Friendships and *Alliances* between
different *Nations*, if their *Agents* be not secured
with an Immunity from Affronts and Violences.

The *French* relate a pretty Passage of one of their *Kings*, who before he came to the *Crown*, being *Duke of Orleans*, had receiv'd very ill Usage in his Travels from a certain *Italian Lord*, call'd the *Baron of Benevento*. After this Prince was possess'd of the *Kingdom*, the same *Italian Lord* was sent *Embassador* from the *Viceroy of Naples*, to congratulate his *Accession* to the *Throne* of his *Ancestors*. Some *French Courtiers*, who had been Witnesses of the *Injuries* this *Lord* had formerly done to their *Master*, now perswaded the *King* to Revenge himself, by causing some gross *Indignities* to be done him, whilst he had him in his

D Power.

Power. To whom the Wise Monarch reply'd, it becomes not the King of France, to revenge on the Ambassador of Naples, the Injuries which the Duke of Orleans receiv'd from the Baron of Benevento.

'Tis said, the English Nation have demanded Satisfaction of the *Hollanders*, for the Murder of their Ambassador; but were answer'd That they themselves, ought first to Expiate the Murther of their King.

The Scots have Revolted from the New Government in England, and are yet in Suspence, Whether they shall set up the Son of the Late King, or Form themselves into an Independent Republick. The Irish are stedfast to the Interests of the Crown. And many Islands in America, subject to the Kings of England, have now deny'd all Obedience to the New English Government, which seems to tend towards a Democracy.

There is much talk of one Cromwel, the General of the English Forces in Ireland. This Man from a Private and Obscure Estate, is ascended to the Dignity of a General, having purchas'd this Command, by his Conduct and Valour. The French extol him, for the Greatest Soldier of this Age: And, if Fame be true, he is no less Statesman.

As a Mark of the Respect I owe thee, thou wilt receive with this Letter, a Pistol of Curious Workmanship, which being once charg'd, will deliver Six Bullets, one after another. If thou acceptest this small Present, it will be an Argument of thy Friendship.

Paris, 19th, of the 8th. Moon,
of the Year 1649.

LET.

LETTER XVI.

To the Venerable Musti.

I Have often wondred at the *Lethargy*, wherein the *Nazarenes* seem to be drown'd. They forget what they read in their own *Bibles*: They there encounter with Expressions, which savour of the *East*. Every Page of the *Written Law*, relishes of the *Dialect* which is Pure and Lively: though the *Translators* have crop't the Flower of the Sense. I have read their *Bible* in *Greek*, *Latin*, and *French*; but none of these *Languages*, express to the Life the *Original Hebrew*: Nor can it be expected. It is impossible to screw up the Dull Phrases of *Europe*, to the Significant Idioms of *Asia*. We may as well expect *Dates* to spring from a *Reed*. And for that Reason, it is forbidden the *True faithful*, to Translate the *Volume of Light* from the *Original Arabick*: Which is no other, than *Hebrew* in its *Ancient Purity*.

This is the *Language* of those, who dwell above the *Seventh Orb*. 'Tis the *Dialect*, wherein God converses with the Pages of his *Divine Seraglio*: Wherein all the *Records* of the *Celestial Empire* are writ. And when he issues out *Orders* to the *Ministers* and *Bassas* of *Heaven*, *Hasnariel* the *Secretary* of the *Immortal Divan*, uses no other Character or Speech, but that which is peculiar on *Earth*, to the *Sons of Ismael*, the *Inhabitants* of the *Region* on the *East* of the *Red Sea*. In fine, this is the *Language*, wherein the *Omnipotent* thought fit to discover his *Pleasure* to *Mortals*.

Believe *Mahmut*, when he tells thee with profound Submission, that he has taken some Pains to pry into those *Languages*, which have been the

Channels of *Divine Knowledge*. I have been peculiarly ambitious, to study the *Anatomy of Oriental Words*: And it would be no *Hyperbole* to say, I have learn'd to dissect even the very *Syllables*: Wherein the various placing of Points and Letters, alters the Sense, or at least makes it Ambiguous. So Significant and Myste-
rious, are Our *Sacred Characters*.

I speak not this in *Peevishness*, or to vindicate my self, from the Contempt which *Ichingi Cap Oglani* has put upon me. I have no Emulation in that Point. Nor can any little Spur of Pedantick Ambition, make me forward to contend with a Man, whose whole Ta-*lent* consists, in knowing and remembring other Mens *Works*; as if he had studied at *Athens*, only for this End, to learn the facetious Art, of turning his *Brains* into a *Catalogue of Books*: But I reflect on the *Learned* among the *Nazarenes*, who are chiefly to blame, having the Custody of the *Book* delivered to 'em from the *Jews*. And among them, the *Translators* of that *Volume*, are past Excuse; for, they have de-
 flowr'd the *Original*, and robb'd the *Virgin Language*, of its Beauty and Honour, whilst the rest are Wit-
 nesses, and silent Abettors of the Rape, in concealing the Indignity has been done to the *Letters Form'd* by the *Finger of God*, and full of *Divine Mysteries*.

In thus accusing the *Christian Interpreters* of the *Bible*, I do not patronize the *Critical Whimies* of the *Jewish Cabbalists*. They are exploded by all Men of Sense. Yet there is a *Medium*, between the Excels. of that affected Niceness, which has rendred the one Ridiculous, and of that study'd Carelessness, to which the Obscurity of the Other is owing. As the *Hebrews*, by pressing the Letters too close, have squeez'd our *Divine Chimera's*; so the *Christians*, in using too slack a Hand, have
 scarce

VOL. IV. a Spy at PARIS. 53

scarce gain'd a gross Draught of Common Humane Sense; leaving the Genuine *Essence* of the Writer's Meaning behind.

I will not lay much to the Charge of the Translators, employ'd by *Ptolemy Philadelphus*, King of *Egypt*. These were no *Christians*; nor yet in the Number of those, who Adored the Celestial Bodies and Elements: Nor did any of them, pay their Devotions at the same Altar with that *Egyptian Monarch*, who was a Worshipper of the God *Serapis*: But they were *Jews*, Seventy, or Two more in Number, as the Tradition goes. And, being every one Commanded severally to Translate those Manuscripts, which the *Jews* esteem'd the Oracles of God; without conversing with, or seeing each other; 'tis said their Versions all agreed to a Syllable.

This is the Story of the *Jews*, and seems to be Credited by the *Christians*: Yet some have found many Errors and Incongruities, in that Celebrated Copy. And, 'tis easie for an Impartial Eye, especially in the Head of an *Oriental*, to spy many more.

But the *Latin*, which they call the *Vulgar Translation*, is full of Mistakes. And the Pretended Saint who made it, should have gone farther than *Palestine*, for his Intelligence in *Ancient Hebrew*. His Name (if I mistake not) was *Hieronymus*. He pass'd many Years, in a Cell near the suppos'd Tomb of the *Christians Messiah*, in the Holy Land: Where, they say, he was Inspir'd with the Knowledge of *Hebrew*; and from thence, ventur'd upon a Translation of the *Old Testament*.

Thou wilt not expect a Certificate of these Things from *Mahmur*, who only tells thee what he has read in *Christian Authors*, whom they call the *Historians* of their Church.

But, I can assure thee, 'twas no Spirit of the East, assisted this Ecclesiastical in his Version. For, he comes far short of rightly rendring the Lofty Hyperboles, Apposite Similitudes, Elegant Figures, and other Ornaments of Speech, peculiar to the Writings of those, who first see the Rising Sun. Such are all those, penn'd in the East: From which we must not exclude the Manuscripts of Moses, and the Rest of the Hebrew Prophets, Poets, Historians and Philosophers. Of these does the Old Testament consist; except one Book, writ by my Countryman Job, who Five Times foil'd the Devil, in so many set Combats before God.

What shall I say then, of the Translations that have been made of their Bible in other Languages, not so Copious and Significant as the Latin?

Since the Division arose, between the Roman-Catholicks and Protestants, their Bible has been taught to speak the Dialect of all or most Nations in Europe. Yet, such is the Unhappiness of the Franks, that the more they tamper with the Language of Great Purity, the worse they succeed. Which has occasion'd some Learned Men, as I am inform'd, to mark above a Thousand Faults, in the Last French Version of that Mysterious Book.

What Room will they leave for the Censures of the Mussulmans, if the Christians themselves are thus Critical, upon the Grand Patent of their Salvation?

It would be an endless Task, to recount all the Errors that may be discern'd in the Various Transcripts of the Bible; by any Man that has Convers'd in the East. Neither will I entrench on thy Patience, to gain the Character of a Critick.

Permit me to glance only on the Psalter, or the Odes of Sultan David. How flat and dull are the Measures of the Christian Translators? How

low have they sunk the Sense of that *Royal Poet*? He never begun to warble forth any of those *Divine Songs*, till first inspired by a *Seraph*, whom he had lur'd down from *Paradise*, by the Melody of his *Harp*. That *Seraph*, was Master of the *Musick* Above, as the *Hebrew Doctors* teach. Every Time *David* play'd on his *Instrument*, *Ariel* (for so was the *Spirit* call'd) made his Descent, and sung with a Grace which cannot be express'd. The *Docile Poet*, soon learn'd both his Notes and Words. Seven Hundred Times, *David* touch'd his Harmonious Strings, and so often the *Angel* stood by him with the *Book* of the *Quire*. He taught him Seven Hundred *Sonnets*, that are Chanted by the *Lovers* in *Paradise*. But the *Devil* stole 'em from the *King*, whilst he was gazing on another Man's Wife, bathing her self in an adjoining Garden.

Yet there are above a Hundred *Hymns* remaining, which *David* compos'd by Memory out of the Former. But, some *Sects* among the *Christians* have turn'd 'em to the *Ballads* of the *Vulgar*.

So have they Dealt by that surpassing *Poem* of *Solyman*, taught him by the *Ethereal Tutor* of his Father. For *Ariel* was enamour'd of One of the *Virgins* of *Paradise*, at the same Time, that *Solomon* enjoy'd *Pharaoh's* Daughter, and had newly built for her a *Seraglio* of *Cedar*. The *Heavenly Lover* therefore, to accommodate himself to the *Passion* of the *Mortal*, taught him One of the *Pastorals* of *Eden*, a *Song* peculiar to his Own *Amour*.

But the *Nazarenes*, have turn'd it to a *Dry* and *Insignificant Allegory*, by their *Glosses*: Putting an Affront also upon *Rhetorick* and *Poetry*, in *Word*ing their *Translation*.

If I should go on, and number the *Mistakes* they have made in the *Writings* of the *Prophets*, and other *Books* of the *Old Testament*, though it

were but in this *General* Manner, I should tire thee out: But to recount the *Particulars*, would be a *Thirteenth Task* for *Hercules*.

Yet after all these Defaults of the *Learned*, neither *they* nor the *Ignorant* can be excus'd from Wilful Blindness, in shutting their Eyes against the *Twilight*, which appears in the Worst *Translation*, and is sufficient to direct any Man to the *East*, where *Wisdom* shines in her Perfect *Splendor*.

There are Expressions all over the *Scriptures*, which point to the *Laws*, *Customs*, *Habits*, *Diet* and *Manner of Life*, us'd in the *Regions*, First Visited by the *Morning-Sun*. These are the same *Now*, as they were of *Old*. And the *Mussulmans* of this *Age*, observe no other Rule of Life, but what was practis'd by the *Patriarch Ibrahim*, above Three Thousand Years ago, and by all the *Faithful* of those *Times*. Our *Marriages*, *Circumcisions*, *Funerals*, *Prayers*, *Washings*, and all other *Ceremonies*, of *Religion* or *Civility*, are the same *Now* as *Then*. There is nothing added or diminished, save the *Faith* and *Obedience* we owe to *Mahomet*, the *Ambassador* of *God*, and to the *Volume* put into his Hands by *Gabriel*, *Prince* of the *Divine Messengers*.

Our very *Habits*, and the *Manner* of our *Building*; our *Salutations*, and whole *Address*, are the same at this *Day*, as the *Scripture* tells us, were in Use in those *Ages* next after the *Flood*, among the *Patriarchs* and *Prophets*, and among all the *True Believers*, the *Posterity* of *Ibrahim*: Especially the *Descendants* by the *Right Line*, the *Stem* of *Ismael*, the *Eldest Son* of *him*, who entertain'd Three *Angels* at Once in his *Tent*.

Yet the *Infidels* will not consider it: But persuade themselves, they are the Only *Children* of the *Faithful Ibrahim*; pretending to practise, in I
know

know not what *Figurative Sense*, the Life we lead in Truth : Cheating themselves with *Empty Symbols*, while we enjoy the *Substance*.

But thou, Great Successor of *Ibrahim* and the Prophets, vouchsafe to pray for *Mahmut*; That whilst his Duty to the *Grand Signior* obliges him to dwell here in the *West*, and to converse with none but *Infidels*, he may still retain the *Faith* of the *East*, the *Devotion* of an *Ismaelite*, and the *Purity* of a *True Believer*. Still crying in his Heart, even in the *Temples* of the *Infidels*; There is but One God, and *Mahomet* his Messenger.

Paris, 5th. of the 9th. Moon,
of the Year 1649.

LETTER XVII.

To the *Chiaus Bassa*.

THE Peace agreed on last Year, between the Germans and Swedes, is not yet fully establish'd and confirm'd, There has been a *Cessation of Arms* since that Time. And now the *Duke Amalfi*, on the *Emperor's* Side, the *Duke of Vandort* for the *King of France*, and he of *Erskin* for the *Crown of Swedeland*, are met at *Norimbergh*, to conclude a *Final Ratification* of the *Articles*.

During this *Consult*, the *Swedish Army* are permitted by the *Emperor's Agreement*, to Quarter up and down in *Seven Circles* of the *Empire*, and not to be discharg'd, till all their *Arrears* are paid at the *Cost* of the *Germans*. 'Tis said, it will amount to *Three Millions* of *Sequins*. This *War* has lasted near *Thirty Year*; in which, above *Three Hundred Thousand Men* have lost their *Lives*.

As to the *English* Affairs, the prevailing Party there have declar'd that *Ancient Kingdom* to be a *Free State*, and the *Monarchy* is Abolish'd by a *Publick Act*. Nevertheless, after *Charles* was behead-ed, his Eldest Son was Proclam'd King, both in *England* and *Ireland*, by some of the *Nobles* and *Gentry*, that were Friends to that *Royal Family*. And in *Ireland*, a certain great Duke appear'd at the Head of a Numerous Army, in Behalf of the Young King's Interest, having lay'd Siege to the *Metropolis* of that Kingdom; which with one other Town, were the only strong Holds, that resist'd the King's Party. But in the 8th. Moon, the Army which the *English States* had newly sent over to that *Island*, engag'd with the Forces of this Duke, entirely routed them, killing Two Thousand Men on the Spot, and taking many Thousand Prisoners, with all their Ammunition and Baggage. This being seconded with other Victories, in a short Time, reduc'd that Kingdom, under the Obedience of the *English States*.

In the mean Time, I hear no pleasing News from the *Llevant*. Vessels daily arrive in the *Havens* of *France*, who confirm each other's Relations, of a Dreadful Naval Combat, between our Fleet and that of the *Venetians*; wherein they say, we have lost Seventy Two Gallies, Three-score Merchant-Vessels, and Eighteen Ships of War: That in this Fight, Six Thousand Five Hundred *Mussulmans* have lost their Lives, and near Ten Thousand were taken Prisoners.

I tell thee, these are great Breaches in the *Navy*, which, belonging to the Lord of the *Sea*, and *Land*, has assum'd to it self the Epithet of *INVINCIBLE*. These are Blemishes in the *Ensigns* of high Renown; Reproaches to the *Empire*, which we believe is to subdue All Nations. I reflect not on the Courage, or Conduct, of the

the *Captain Bassa*. Neither am I willing to help forward the Ruin of a Man, who cannot expect to be honour'd with a Vest, a Sword, or any other Marks of the *Sultan's* Favour for his Service in this *Sea-Campagne*. I am Naturally compassionate. 'Tis not in my Praise I speak it; for, I believe this Tenderness, to be rather a *Vice* of my *Constitution*, than to have any Rank in the *Morals*, much less to be of Kin to the *Family of Vertues*. I pity a Man falling into Disgrace, on whom the *Weather* of the *Seraglio* changes, from which he must expect Nothing but Clouds and Storms. Those Tempests will prove more Fatal to him, than any that ever toss'd his *Fleet* on the *Ruffled Ocean*. In all probability, he will suffer a Shipwrack of his Fortune, if not of his Life. Therefore, 'tis with extream Regret, I must say that which may hasten his Fall.

But I am commanded, not to conceal any Intelligence that relates to the Interest of the *Sublime-Port*; nor to spare the Son of my Mother, if I know him Guilty of Criminal Practices.

All that I have to lay to the Charge of the *Bassa* of the *Sea*, is, a Private Correspondence which he holds with *Cardinal Mazarini*. This I discover'd by the Assistance of a *Dwarf*, whom I have often mention'd in my Letters to the *Grandeess* of the *Port*. I need not repeat to thee, what I have said already to them, of the Birth, Education and *Genius* of *Osmin*, (for, so is the little Spark call'd) nor of the Method I have put him upon, to wind himself into the Secrets of the *Publick Ministers*. Only thou mayst report to the *Divan*, That this diminutive Man, continues to pursue his Advantages of Access to the Closets of the *French Ministers*, whereof I gave an Account last Year, in a Letter to *Chiurgi Mahammet Bassa*.

Thou

Thou may'st, assure them also, that when he was Yesterday in the Chamber of *Cardinal Mazarini*, he cast his Eye on a Letter, which lay open on the Table ; whilst the *Cardinal* was in earnest Discourse, with an Extraordinary *Courier* from *Rome*. He had not Opportunity to read more than the *Superscription*, and a Line or two of the Matter ; which contain'd these Words :

*The Mild Commander, The humble Shadow of the
Bright Star of the Sea, Bilal Captain Bassa,*

To the Most *Illustrious Prince* of the *Kingdom of the Messiah*, Eminent among the *High Lords of Holy Honour*, the *Sublime Director* of the *People of Jesus*, Assistant to the *Chair of Sovereign Dignity*, the *Seat of the Roman Caliph*, *Julio Mazarini, Cardinal*, and our Friend. May whose later Days, encrease in Happiness.

THY affectionate Letter and Presents, were deliver'd safe to me, as I lay at Anchor with the Fleet under my Command, not far from the Island of *Chios*. And as a Mark of my acknowledgment, and good Will to thee, and all the *Nazarenes* ; I embrac'd in my Arms, the Noble Captain, Signior *Antonio Maratelli*, who had the Honour to be trusted with this Negotiation. I immediately disrob'd my self, and caus'd that brave Italian, thy Messenger, to be vested with my own Garment, as a Pledge of———

Before *Osmin* cou'd read farther, the *Cardinal* approach'd the Table, and took up the Letter, letting fall some Words to the *Courier*, by which the *Dwarf* was confirmed in his Suspicion of the *Bassa's* Perfidiousness, and that this Letter newly came from him. He posted immediately to give me an Account of this Passage ; believing it to be, as it is, of great Import. For, he has a singular

Vol. IV. *a Spy at* PARIS. 61

singular Regard for the *Family*, which first exterminated the *Greeks* from *Constantinople*.

Thou know'st what Use to make of this Intelligence. I am not Cruelly inclin'd, but I must do my Duty. The Rest I refer to thy Prudence.

I will only advertise thee of One farther Remark of *Osmin*; who by comparing what he has seen now, with a Discourse he once before overheard between *Mazarini* and a French Nobleman; whilst he lay under the Cardinal's Table, (which I have inserted in one of my Letters) concludes, That the *Bassa* there mention'd by the Cardinal, was this same *Bilal Bassa*, who was at the Instance of the *Janizaries*, made *Bassa* of the Sea.

I could not without making my self an Accomplice, conceal so foul an Ingratitude to the Grand Seignior, and so Villanous a Treason against the Empire, which holds the First Rank, among all the Dominions on Earth.

Paris, 24th. of the 9th. Moon,
of the Year 1649.

LETTER XVIII.

To Cara Hali, Physician to the
Grand Signior.

WE have had a violent hot Summer in these Parts, with much Thunder and Lightning; which has done considerable Damage to the Farmers, in burning their Hay and Corn in their Granaries. Complaints arrive here daily from all the Provinces, That Heaven has consum'd their Harvests.

This

This the Court-Party interpret as a Judgment on them for their *Rebellions*; causing it to be Industriously spread about in all Companies, That Heaven is Angry with the *Inhabitants* of *Guyenne*, *Bordeaux*, and other *Provinces*, for taking up Arms this Year against their *Sovereign*. I know not how far this Censure is Justifiable: But 'tis observ'd That the People of these *Rebellious Provinces*, have received more Apparent and Irreparable Injuries by the *Lightning*, than those of other *Parts*. Several Members of the *Parliament* of *Aix*, were found dead in their Beds, after a Tempestuous Night of *Lightning*. And, next Day, the Roof of the House where they *Assembled*, fell down and kill'd several.

In the *Great Church* of *Bordeaux*, as they were Celebrating their *Mass*, a Ball of Fire broke in from behind the *Altar*, smote down several *Images*, and filling the Church with an Intolerable Stink, flew out at a Window, without doing any farther Harm. And a great Bank of Money, rais'd by this City to pay their *Souldiers*, was all melted down by *Lightning*, to the Astonishment of those who saw it; for it was done in the Day-Time, the *Grandeess* of *Bordeaux* being present. it would be Endless, to recount all the Mischiefs that have been done in those *Parts*. We had no great Harm here, save that almost all the *Wine* in the City, was turn'd to a Kind of *Vinegar* in one Night. Which the *Philosophers* attribute to the Peculiar Energy of *Lightning*; which plays the *Chymist* with this Liquor, and in a Moment separates and drinks up its *Vital Spirits*, leaving only a *Mortuum Caput* behind.

The *Season* has been so hot during the *Dog-Days*, that the Air it self seem'd Combustible; and the very Winds, from whence we look'd for Refreshment, were like the Breath of a Stove:

ALL

All Things seem'd ready to take Fire, as if the *Elements* waited for the *Grand Conflagration*. Heat was the Cry every where. Men's Bodies were scalded with Internal Flames; the Shade of Trees afforded no Relief; the Fountains could not allay their Thirst. All *Nature* seem'd to be in a *Fever*, ready to expire.

Now those Fervors are abated, and we begin to have Frosty Mornings. The Nitrous Air, restores Mens Appetites. Abundance of Rain, has new-moulded the gaping parch'd Earth, and produc'd a *Second Spring*. The Husbandman comforts himself with the Hopes of *Another* Crop of Hay, to repair the Loss of the *Former*, which the *Lightning* robb'd him off. In the mean Time, the Winds are very busie, in disrobing the Trees, and scattering not only their Leaves, but also the Fruit that is not gather'd, on the Ground; whereby a *Banquet* is prepar'd for the Hogs in every Orchard, who claim as much Right to feed on what lies on the *Common Table*, as their Owners. And 'tis no Unpleasant *Musick*, to hear a Herd of *Swine*, set their Teeth at Work on the Wind-fallen Apples. At least, this Spectacle and Noise, is delightful to me, who have been without Appetite these Three *Moons*, and but just begin to recover my Stomach. I often ride out of *Paris*, on Purpose to take the Country Air, where my my Bread tastes more savourily than in the City. There appears something so Harmless and Innocent in the Faces and Behaviour of the *Rusticks*, as Effectually relieves my *Melancholy*. I cannot discern in them, any Signatures of *Court-Craft* and Villainy. Their Conversation, cheers my Spirits. I love to hear them talk of their *Rural Affairs*. My Eye follows the Ploughmen with Envy. Then I could wish it had been my Lot, to have been bred up in some homely Cottage, where

where I might have tended Oxen, Sheep or Asses ; all which, Act Regularly according to their *Nature* : Whereas, he that is the *Servant* of *Princes*, is compell'd to do many Things contrary to his *Reason* ; which is the greatest Unhappiness can befall a Man. How sweet is the Sleep of the Husbandman by Night, and how void is his Mind of imbittering Cares by Day ? He rises with the *Lark*, and is as chearful as that pretty Bird, saluting *Aurora* with a Song or a Lesson on his Pipe. He snuffs up the wholsom and fragrant Dew of the Morning, as he walks over the Lands. He beholds with Admiration and Pleasure, the Gilded Clouds and Tops of Mountains, when the *Sun* comes forth of his *Bed-Chamber* in the *East*. He spurs himself on to his daily Labour by the Example of that Active Planet, following his Work with Content and Joy. His Food is Pleasant both in his Mouth and his Belly ; he feels no after-Pangs through Satiety ; but well refresh'd and nourish'd with his Homely Diet, he lies down with the Lamb, and sleeps in Peace, never dreaming of *State-Intrigues*, or the *Plots* of the *Mighty*. Thus he passes his Life, in a Circle of Delights.

Tell me, Dear *Hali*, are not these proper Objects of Envy, to a Man in my Circumstances ? Or, canst thou blame *Mahmur*, who has neither Health of Body, nor Peace of Mind, for wishing himself in a Condition, which would entitle him to both ? I am entangled in a Thousand Snares : My Employment is a Perfect Riddle. I must say and unsay the same Things, as often as Occasion requires. I must tell an Hundred Lyes, swear and forswear my self every Hour, if the Interest of the *Grand Signior* be at Stake. I must be a *Mahometan*, *Christian*, *Jew* or any Thing that will serve

serve a Turn; Dissemble with God and Man; Blaspheme the *Prophets*, Curse the *True Believers*, and my self too, rather than balk the *Cause* I am engag'd in. And yet, all this while they will perswade me, I am a good Man, and shall go to *Paradise*. As if the *Musti's* Dispensations, were available to cancel the Express, Positive *Law of God*! Do they think to amuse me with such Umbrages, and send me muz'd to *Hell* with my Eyes open? I tell thee, I have a *Conscience*, and such a *Conscience*, as will not let me be at Rest in this Manner of Life. It were better to die, than to live stain'd with so many Prevarications. I know not what to do, amidst so many Terrors: I feel my Body decay apace, and hastening towards its Dissolution; What will become of me, if I should die under the Burthen of so many Sins? What Answer shall I be able to make, to the *Two Inquisitors* of the *Grave*, the *Angels* who shall Examine me, Who is my *God*? and, Who is my *Prophet*? and, What is my *Faith*? The Darkness of that *Region of Shadows*, will not be sufficient to hide my Blushes, and the Confusion I shall be in at so pressing a Tryal.

All my Comfort is, that I have yet Friends left, to whom I may freely vent my Thoughts, and ask their Counsel.

If thou hast any Remains of that Friendship that has been between us, weigh my Case thoroughly, and tell me, Whether I am not lost for Ever, without a Change of Life? Flatter me not, neither use the Artifices of Civility, in Palliating my Crimes. But, search my Wounds and give me thy Advice without a Veil; and *Mahmut* shall esteem thee, the *Physician* of his Soul.

Paris, 24th. of the 9th. Moon,
of the Year 1649.

LET-

LETTER XIX.

To Kenan Bassa, Chief Treasurer to
his Highness at Constantinople.

IF I have not addressed to thee before, attribute it to my Ignorance of thy *Quality* and *Person*. As soon as I heard of thy *Advancement* to this *Important Trust*, I resolved to salute thee, as becomes a *Slave* in my *Post*, and to wish thee all the *Happiness* thou canst desire. Yet, when I congratulate thy *Rise*, remember, I do but welcome thee to a *Precipice*, a meer *Pinnacle* of *Fortune*, where thou hast no *Reason* to expect secure *Footing*. The *Blast* of an *Envious Mouth*, will make thee totter. Thou breathest in an *Element*, full of *Tempests*. The sly *Practices* of a *Rival*, may undermine thee ; or, the more open *Frowns* of thy *Sovereign*, may cast thee down. Thou art ever liable to the *Malice* of the *Vulgar*, and not a little in *Danger* of thy own *Weakness*, the *Inseparable Companion* of *Humanity*. If thou shouldest once look with *Disdain* on those that are beneath thee, the vast *Distance* and *Height* of the *Prospect*, may make thee *Giddy*. Therefore, it will be good for thee, to have thy *Eyes* always fixt on thy self. That will prove the best *Chart*, by which to steer thy *Course*, through the *Rocks* and *Sands*, which on all *Hands* threaten the *Life* of a *Courtier*. It will not be amiss also, to place before thee, the *Examples* of *Wise Men*, thy *Predecessors*. There is a greater *Force* in these, than in the best *Counsels* ; because, *Matter of Fact*, leaves no *Room* for *Distrust* : Whereas, *Men* are naturally *jealous* of, those who pretend to instruct them, We are
all

all fond of our own Reason and Judgment ; and are apt to suspect him of some Design, who seeks to persuade us, though to our Good. Besides, there is a *Species of Pride*, a *Punctilio of Honour in Mortals*, which will hardly permit us to yield our selves in a Condition, to need anothers Advice : Whence comes the *Arabian Proverb*, which says, *A Man profits more by the Sight of an Idiot, than by the Orations of the Learned*. We all love to make our own Experiments, and sooner trust any Sense than our Ears. Therefore, the *Lacedaemonians* caused their *Slaves* to be made drunk in the Presence of their Children ; that from the *Squalidness* of the *Spectacle*, they might conceive a Hatred against that Vice, which by all the *Instructions* in the World, they would never learn to abhor.

The Crimes of some in thy *Station*, have more of Sobriety in them, but less Honesty. Wonder not at the Expression, nor accuse me of Impudence. I reflect only on the *Wicked* : Number not thy self among them.

Thou knowest, it has been an Ancient Custom for our renowned *Emperors*, to divert themselves at certain Times, with the Sight of their *Inestimable Treasury*. I am no Stranger to the Ceremonies used at such Times. One would think it impossible, amidst so much Caution, that the *Grand Signior* should be defrauded of the least part of his Wealth. I do not speak of the *Chamber of Arms*, or those others which makes up the *Imperial Wardrobe*. The Bulk and Weight of those Rich Velvet *Brocades*, and other Furniture of Gold and Silver, discourages the Theft. But who can number the *Robberies* that have been committed among the *Jewels*, and *Invaluable Rarities* of the *Mysterious Closet* ? It has been found easie to conceal and transport from thence, whole Beds of Diamonds and Chains of Pearl, undiscovered,

covered, I will not say unsuspected, at the Times when *Anackdar-Agast* gives Three Knocks, on the Cabinet of the Keys.

These are Hours of Munificence and Royal Bounty, when the *August Lord* of the Mines, is pleas'd to gratifie his *Slaves* with Gifts, and make them sensible they serve Him, who commands this *Upper World*, and that *Underneath*.

No Prince can discommend this Domestick Sport of our *Sovereign*, when he makes his *Pages* scramble for *Diamonds* and *Rubies*; since it gives him a Taste of his own *Humanity*. Nothing being more agreeable, in Cases on this side of *Amorous Jealousie*, than to let others partake of our Pleasures. And, 'tis the peculiar Delight of *Kings*, sometimes to lay aside their State and Grandeur, to be familiar with their Attendants; making them their Companion, or at least, their *Proxies* in many Enjoyments.

But, 'tis pity this Favour should be abused, as it has been in the Instance I mention'd. Thou art no Stranger to the Records of the *Hasna*, which tells us, That when *Gelep Chians-Bassa*, was made Chief *Treasurer* in the Reign of *Sultan Mustapha*, the Lucre of the Glittering Jewels had tempted him to defraud his Master, to the Value of Five Hundred Thousand *Sequins*. Which, upon the Information of Three *Pages*, and a diligent Search, were found in his Trunks.

It has been whisper'd also, That few have enjoyed that Office, who have not purloyn'd Something from the *Imperial* Coffers. They say, 'tis an Hereditary Theft, deliver'd by Tradition from one to another. Every *Hasnadarbassi* being advanc'd to that Honour, by the Recommendation of his *Predecessor*, for the Service he has done him in conniving at these Practices, which cannot be hid from any of the *Sixty* who Guard the *Royal Wealth*.
Thou

Thou Canst not blame me, for putting thee, in Mind of these Things ; in Regard I am commanded, to write with all Freedom to the *Sublime Ministers*, whatever concerns the Interest of our *Great Matter*.

I have no more to say, but to desire thee, in transmitting what Money is appointed for me, to be Timely and Punctually ; to send *Duplicates* by different *Posts*, that if one should miscarry, I may not be at a Loss : For, there is no Credit for a *Mussulman* in *Paris*. *Eliachim* would supply me with what may suffice a *Dervich* ; but, it belongs to thee to take Care, that I want not what is requisite for an *Agent* of the *Grand Signior*, in *Paris*, 22d. of the 10th. Moon, of the Year 1649.

LETTER XX.

To Pesteliali, his Brother.

I Unwillingly Concluded my last Letter, before I had vented half my Thoughts on those *Oriental Subjects*, so full of Instruction and Pleasure. Thy *Journal* is become my Pocket-Companion. I carry it with me to the *Gardens*, and *Solitudes*, and even to the *Libraries*, and *Churches* : To which Last, I am obliged to go sometimes, That I may avoid Suspicion. The *Christians*, when they enter the most Delightful *Gardens* of *Paris*, spend their Time, and weary themselves, in walking forward and backward. They will measure several Leagues, in Traversing one *Alley*. Which vain Custom, thou knowest, is contrary to the Practice of the *Eastern People*.

People, who love to solace themselves, in sitting still under the cool Shades; and feeding their Eyes with the Grateful Verdure of Trees, their Noses with the fragrant Smell of Herbs and Flowers, and their Ears with the pretty Melody of the Birds: All which, serve as Helps to their Contemplation.

After this Manner, I many Times pass away some Hours in the Gardens of this City, whereof there are great Plenty. And, when I am cloy'd with the forementioned P'asures, then I take out thy *Journal*, and fall to Reading; which winds up my Thoughts afresh, like a Watch that is down: Nay, it opens new Sources of Contemplation, and serves as a Miraculous *Talisman*, to bring *China*, *India* and all the *East*, into the Place where I am; so Lively and Natural, are thy Discourses of those *Parts*.

When I am in the Churches, it serves me instead of a *Prayer Book*: And, whilst Others are babbling over they know not what, or, at least, they care not what; I offer up to God the *First-Fruit* of my Reason and Knowledge, which he has given me to distinguish me from all Sorts of Beasts, whether in Humane Shape, or not.

When I go to the Libraries, I compare thy *Journal* with the Writings of Others who treat of the same Matters; and find, that thou agree'st with some, correctest the Mistakes of others, and in all, shewest a Genius elevated above all others of the Common *Historians* and *Travellers*, who seek rather to amuse the Reader with uncouth Stories and Adventures than to Instruct him with what is really Useful and Profitable.

Thus thy *Journal*, is become the Companion of my Solitudes, the Object of my Studies, and the Help to my Devotions Abroad; and, it is no less, the Diversion of my Retirement and Melancholy

Me'lancholy at Home. I am a great Admirer of *Antiquity*: And therefore an old Craggy Rock, o'er-grown with Moss, and full of gaping *Chasms*, is a more agreeable Sight to me, than the Flow'ry Meadows or Verdant Groves; because the *Former*, looks like a *Relique* of the *Primitive Chaos*; whereas, I know the *Latter*, to be only the Product of the *Last Spring*. 'Tis for this Reason, thy *Narrative* affords me so vast a Delight, because it treats of the most Ancient *Kingdoms* and *Governments* in the *World*: And is not stuffed, with *Chimæra's* and *Fables*, as most *Relations* of those Countries are; but, gives a sincere and true Account of whatever is Considerable, without touching on Impertinencies.

But above all, I am delighted with that Part, which relates thy Travels in *China*: That Country, being of so vast an Extent, so Rich, so Populous; the People so Industrious, Learned and Politick (besides the *Antiquity* of their *Empire*, which cannot in that Point be matched by any Government under the *Heavens*;) that the Exact Knowledge of these Things, seems to me of greater Moment, than any other Discoveries whatsoever.

What thou sayest of the *Chinese* Letters and Words, shews, that thou hast made some Inspection into that *Language*. And, thy Remarks on the long *Succession* and *Series* of their *Kings*, is an Argument, That thou art no Stranger to their *Chronology*, which takes in many Thousands of Years before *Noah's Flood*. Thou art very exact in enumerating their Publick *Tribunals* and *Courts Justice*; as also in describing some Remarkable *Bridges*, *Temples*, *Palaces*, and other Structures: Which serves to give the Reader a true *Idea*, of the Magnificence and Grandeur of the *Chinese Emperors*; and of the Ingenuity of the People, who

who seem to excel all others in *Arts* and *Sciences*. In a Word, it is evident, That thou didst not pass thy Time with thy Arms folded, whilst thou wert in that *Kingdom*. And I know not how better to express the Esteem I have for thee, on the Account of the Pains thou hast taken, to Inform both thy self and me in Matters of so great Importance, than by giving thee an Account of what Progress the *Tartars* have made in the Conquest of that *Empire*, since thy Return to *Constantinople*. In my Last, I acquainted thee with the Coronation of the *Tartar-King* at *Pekin*. Since which, Other Vessels are arriv'd from those *Parts*, which bring an Account, that the Young *Tartarian Conquerour*, soon pushed forward his Victories. And marching with an Army into *Corea*, (which *Kingdom*, thou knowest, borders on *China*) the King of that *Country*, made his Submissions; and entering into a League with *Zunchi*, held his Crown in Fee of that Victorious *Emperour*.

Afterwards, he hastened to subdue the *Provinces* which remained Unconquered. His Method in accomplishing this great Work, was by swift Marches, like another *Alexander the Great*; and by laying Siege to the Principal City of a *Province*, which he never failed, either to take by Force, or compelled to surrender, that so they might escape Famine. And when this was done, he took Possession, both of it and the whole *Province*, summoning the Cities of Lesser Note to surrender; which they seldom refused, after they had beheld the Fate of the First. Thus in a little time, he became Master of all that spacious *Empire*.

The Fame of his Success, quickly brought Innumerable *Tartars* out of their Native Country, to follow the Fortune of their *Emperour*. To these he gave the Chief Offices of his Army, and continued

continued the *Chineses* in the Administration of Civil Affairs. And, as a Token of their Subjection, he commanded all the *Chineses*, to cut their Hair short, and to cloath themselves after the Fashion of the *Tartars*.

They give a High Character of this Young Prince, who amidst so many Successes and Triumphs, discovers not the least vain Glory, but contains himself within the Bounds of a vertuous Moderation, ascribes all to the *Decrees of Destiny*, and, is not in the least puffed up, with any of his Glorious Actions; which is an Argument, of a Spirit truly Heroick. And yet, this Prince is an *Idolater*, as are all the *Tartars* of that Nation; or rather, they are Men of no Religion, which makes their *Morals* the more admirable. For, according to the Relation of those who came last from *China*, the *Tartars* are a very Temperate and Continent People, abhorring those Vices, which are but too common in other Parts of the World, and from which the *True Believers* themselves are not Free. They are Rigorously Just also, and punish all Manner of Fraud and Deceit, with Immediate Death. As for their Conduct and Courage in the Wars, there is no Nation surpasses them, Few are their Equals. They are Passionate Lovers of an Active Life, spending most of their Time on Horse-back, either in Hunting Wild Beasts, or fighting with their Enemies. And their Horses are the best and most Courageous in the World. There is Nothing the *Tartars* so much despise, as the Sedentary Life of *Students* and Learned Men; accounting them, the Burthen of a *Commonwealth*, lazy Drones, fit only to be sold for Slaves. But Men of Service and Merit in the Wars, they have in great Esteem; never failing to reward such with Dignities and Commands, proportionable to

E

their

their Deserts and Capacities. Nay, such is the Martial *Genius* of this Nation, That the very Women Ride to the Wars with the Men, and perform Exploits above what is expected from that soft and delicate Sex. Both Men and Women, are habituated from their Infancy, to live in Tents or Waggon, there being very few Cities in all *Tartary*. There they are inur'd to Hunger, Cold, Thirst, and all the Methods of a Frugal and Hardy Life. This is that, which renders them Excellent Soldiers, and a Terror to all the Nations round about them. This is that, which so soon Reduced all *China* to their Obedience; the *Chinese*, among all their Vertues and Accomplishments, being the most Effeminate People on Earth. This no doubt, thou hast observed.

Brother, I advise thee, to go to *Kerker Hassan Bassa*, our Countryman, and present to him these Observations on the *Tartars*; which thou mayst easily do, by transcribing what is for thy turn, out of this Letter. He Inherits his Father's *Genius*; who, thou knowest, was one of the Greatest Hunters in all *Arabia*, and had a Character not much different from what I have here given thee of the *Tartars*. That *Bassa*, will take great Delight in these *Memoirs*, and will think himself obliged, to make thee some proper Acknowledgment. He is Generous and Great, and it lies in his Power to promote thee. I have writ to him already, and have given him an *Encomium* of thy Ability. I will second it with another Letter, in Answer to one I lately receiv'd from him, wherein he desires a farther Account of *China*. I will inform him therefore, of several Passages out of thy *Journal*. He, no doubt, to make a farther Tryal of thy Knowledge, will ask thee several Questions, relating to these Matters. So shalt thou

thou have a fair Opportunity, of rendering thy self Conspicuous, and of gaining his Esteem. Follow my Advice; take Time by the Forelock, and the Event shall prove Happy.

Paris, 8th. of the 11th. Moon,
of the Year 1649.

LETTER XXI.

To Kerker Hassan, Bassa.

I Received thy Commands, and am proud of the Honour thou hast done me, in requiring the smallest Service at my Hands; especially, one of this Nature: Which is an Argument, that my Former Relation of *China*, was acceptable to thee. This I account my Honour and Happiness, that I have a Brother, who has made such Considerable Improvements in his Travels: For, 'tis to him, I owe the Knowledge I have of that Country, and the other Parts of the East. As for my Cousin *Isoof*, he would never vouchsafe to send me a Syllable, relating to his Travels, though he had rambled throughout all Asia.

I desired this Favour of him in several Letters, but have received no Answer; so that I know not whether he be Dead or Alive. My Friends are very backward in writing to me: And, unless it be some of the Ministers of State, who sometimes honour me with a Dispatch, though very rarely, I hardly receive a Letter from my familiar Friends and Relations in Twenty Moons. Which makes me conclude, that Absence of so long

long a Date, has quite blotted me out of their Minds.

As to what thou desirest farther to know concerning *China*, my Brother says, That *Empire* contains 4400 wall'd Towns and Cities; 3000 Castles and Towers of Defence on the Frontiers, wherein are always Garrison'd a Million of Soldiers, who are relieved at due Times, by others of equal Number. There are a Million also constantly kept in Pay, to guard the *Governours* of *Provinces*, *Embassadors*, and other *Officers* of *State*. The Emperor of *China*, maintaining Five Hundred Thousand Horse to attend his Person. All this is, in Time of *Peace*. But, upon any *Revolt* or *Invasion*, the Forces are Innumerable. There are in *China*, 331 Bridges, Remarkable for their Strength and Magnificence, beyond all others in the World; 2099 Mountains; Lakes and Medicinal Fountains 1472, 1159 Triumphal Arches and other Monuments, erected in Honour of Valiant and Learned Men; 272 Libraries, abounding with all Manner of Excellent Books. Temples 300000, and as many Priests, besides the Convents of their Religious. They reverence 3036 Male-Saints, and 208 Female. All which have Temples dedicated to their Honour, besides those which are consecrated to the Sun, Moon, and Stars, Fire, Air, Earth and Water, and to the Heavens which comprehend All, and to the Celestial Gods who rule All, and to the Supreme God, Creator of the Worlds. In these Temples, they celebrate the Praises of their Gods and Heroes, with Musick and Songs, Incense and Sacrifices; believing, that all Things which are conspicuous for the Excellency of their Nature, or from which Mankind receives any General or Extraordinary Benefit, ought to be worshipped with Divine Honours, In this, they differ not

not from the Ancient Pagans of Greece and Rome, who had almost as many Gods and Goddeses, as there were several Creatures in the World; so that there was no Beginning nor Ending of their Superstitions: And, the most Learned, and Contemplative of their Priests, found the Ceremonies of their Religion, to be an Inextricable Labyrinth, where they were often lost. Certainly, happy are the Faithful Mussulmans, who Adore but One God, the Fountain of the Universe, without entangling selves, in the Absurdities of Infidels.

The Chineses, are great admirers of Themselves, and their Own Nation; believing, that no People can stand in Competition with them, for Learning, Wisdom and Riches. They have a very contemptible Idea of all other Countries, with their Inhabitants; Esteeming them, either as Idiots, or Monsters.

This Conceitedness, is owing to their Ignorance of the Rest of the World; for, they seldom or never, travel beyond the Limits of their own Empire.

I could say a great deal more of this People; but, it will be better for thee, to hear it from my Brother, who has been there, and can give thee an ample Satisfaction in all Things, relating to that Empire. I have wrote to him, to go and kiss the Dust before thy Feet. If thou makest Tryal of his Abilities, thou wilt find him improved by his Travels, a Man fit for Business, and one in whom thou may'st confide; Which is a Vertue, never enough to be prized in these corrupt Times.

In these Things however, mingle thy own Discretion, with the Kindness of a Country Man, and the Affection of a Friend.

Paris, 8th. of the 11th. Moon,
of the Year 1649.

LETTER XXII.

To Cornezan, Bassa.

WERE Ovid alive, the Events of this Year, wou'd afford him Matter for *New Fictions*. He would either tell us, that the Goddess of Love had set a Spell upon Mars, and charm'd him into Good Nature; or, that he had drank so large a Draught of *Nepenthe*, as had made him forget his Old Trade, of embroiling Mortals in Wars. However it be, *Hymen* seems to have the greatest Share in this Year's Actions. For instead of Battles and Sieges, the *Nazarene Princes* have been engaged in Encounters of a softer Character, the Gentle Affairs of Love and Marriage.

In the First Moon, the New King of Poland, whom they call *John Casimir*, Married the Widow of his Deceased Brother. In the Ninth, the Prince of Hainault, Espous'd the Duke of Holstein's Daughter. And the last Moon was Remarkable for Two Matches; One of the King of Spain with *Anna Maria*, the German Emperor's Daughter; the Other, of the Duke of Mantua, with *Isabella Clara of Austria*.

These are all brushing forward in the Crowd of the Living; they are busy in augmenting the Generations of Men: Whilst others of as High Blood, are gone to increase the Number of the Dead; being enroll'd amongst the Ghosts, and made Denizens in the Region of Shadows.

The Empress of Germany, died in the Fifth Moon. The Duke of Braganza, in the Ninth. The Duchess of Modena, in the Eighth. And a certain German Prince, whose Name I have forgot, died in the Moon of October. Besides these, Death has

also

also Arrested Ossalmski, the Great Chancellor of Poland; Wrangel General of the Swedish Army; Frederick, the German Ambassador at Rome; Ferdinand, Elector of Cologne; and the Vice-Roy of Bohemia, who was by his Enemies thrown out of a Window and his Brains dash'd out. So that tho' Mars may have seem'd to lie Dormant this Year, yet his Companion in Mischief, Old Saturn, has been very Active, as the Astrologers say, who attribute all Events, to the Influx of the Stars. Some are also of Opinion, that the Eclipses of the Sun and Moon this Year, were Presages of the Death of these Great Persons. They might as well plead, That the Daily Rising and Setting of those Luminaries, Portended all the Tragical Events that happen'd on Earth; since it is not more Natural for them, to continue Unalterably Moving from East to West, than it is for them to be Obscur'd, at certain determin'd Stations, in their Journey, by Interpositions which happen of Course.

We are Strangers to the Chronologies of the Chinese and Indian Gentiles. Neither can any good Account be now given, of the Ancient Egyptian and Assyrian Records. They run many Ages back, beyond the Common Epochæ, of the Beginning of the World.

But the whole System of Known History, relates but Two Extraordinary or Preternatural Changes in the Course of the Sun during these Six Thousand Years.

One, when that Luminary stood still in the Time of Jehoshua, General of the Israelites, to serve the Ends of Destiny, and prolong the Light of the Day to a double Proportion, till the Opposite Army was quite destroy'd, and not one of the Uncircumcis'd could escape the Swords of the Victorious Sons of Jacob.

That Day prov'd a long Night to their *Antipodes*. They turn'd themselves in their Beds, when they had out-slept the Usual Hours of Night, and said in their Hearts, *Surely the Sun is fallen asleep, or is Banqueting with the Gods of the Sea. Perhaps Thetis detains him in her Embraces, whilst the Tritons fasten his Slumbers with their softest Musick: Or Neptune regales in the Palaces of the Deep.* Thus the Disconsolate Nations argu'd in their Chambers. They were alarm'd with Fears of Unknown Events.

Such as dwelt on the Borders of the Earth, and were accusom'd to mark the constant *Ebbing and Flowing* of the Sea, admir'd the Delay of the Usual Tides, and ask'd, *What was become of the Moon?* for that Planet also stood still with the Sun.

The Light of their Souls was Eclips'd, and their Reason labour'd under a greater Darkness than that which troubl'd their Eyes. They were Ignorant of the Works of God; and knew not, that, the *Celestial Orbs* stood still at the Command of the Spirit which formed them, even at the Word of the Prophet Inspir'd from Above.

So in the Days of *Hezekiah*, King of the Jews, the Sun went back in his Circuit, and all the Frame of Heaven was Retrograde, to confirm the Prophet's Good News, when he told the sick King, *That Fate had Prolong'd his Life for Fifteen Years.* This was in the Days of *Merodach Baladan*, the King of Babylon, who sent Ambassadors to congratulate *Hezekiah's* Miraculous Recovery.

Besides these, nothing has happen'd to the Sun or any of the *Heavenly Bodies*, beyond the Ordinary Course of Nature. A Man may as well Prognosticate from Cloudy Weather, the Calamities of Emperours and Meaner Men, as from the Eclipses of the Sun and Moon: Since the One as well as the Other, obscures the Light of those Heavenly Bodies:

Vol. IV. *a Spy at PARIS.* 81

Bodies: And the Former, quite hides them from Us; which is the greater Eclipse of the Two.

Let us pray *Heaven*, to grant us the continual Use of our *Senses*, and not to *Eclipse* the *Light* of our *Reason*; and we need fear no *Disasters*, from the *Common Appearances* of *Nature*.

Paris, the 7th. Moon Chaban,
of the Year 1649.

The End of the First Book.

12 218A(82)2

LETTERS

Writ by

A SPY at PARIS.

VOL. IV.

BOOK I.

Book I

LETTER I.

To Mohammed Eremit, *Inbabitant* of
the Prophetick Cave, in Arabia the
Happy.

Pardon my Importunity, if I this once
trouble thee with an Address of Scruples,
begging thy Counsel in the Affairs
of my *Soul*. I seem to my self as a
Traveller lost in a Wilderness of Doubts and
Uncertainties, without Guide or Conduct. Not
that I question the Truth of our *Holy Religion*,
or mistrust the *Authority* of the *Sent* of God. Certainly,
I revere the *Book of Glory*, whose *Sacred Versicles*,
are transcribed on my Heart. But there
is wanting to every Man, a particular Conduct
in

in the Intricacies of this Life. I have not the Art of applying the General *Precepts* of the *Law*, to my Own Personal Occasions and Necessities. Infinite Difficulties arise from my daily Affairs. My Conversation with *Infidels*, and the Duty I owe my *Great Master*, entangle my Conscience. I am embarrassed on all Hands; and whilst I study, to conserve Purity, I find my self still defiled.

I am no *Heretick*, nor in the number of those who are *Predestinated* to be *Damn'd*, for the Injurious Love they bear to *Hali*; Injurious, I say, because it derogates from the Honour they owe to *Omar*, *Osman* and *Ebubecher*, the True Successors of the *Apostle of God*.

As I firmly believe the *Alcoran*, so I give an entire Faith to the Book of *Assonah*, or the Agreement of the *Wise*, with the Writings of the Four Principal *Imaums*, *Haniff*, *Schasi*, *Melechi* and *Hambeli*. And I am resigned to the Sentence of the *Musti*, as our Fathers were of Old, to the Oraculous Determinations of the *Babylonian Califfs*. I Curse the *Kyzilbaschi* with as much Devotion, as I pray for the health and Felicity of *True Believers*. I spit at the Naming of them, who deny the Chapter of the Covering, and the Versicles brought down by the Squire of *Gabriel*, in Honour of the Prophet's Wife. I never lifted up my Hand against any who descended from the *Divine Messenger*. And if in my Passion, I have ever Curs'd a *Musfulman*, I took of the Dust under his Feet, and laid it on my Lips, before the Shadow of the Sun had advanced a Hairs-breadth; and so I hindred the swift Recorder of our Words, from Registring the Imprecation. For, that Dust, I believe has Power to blot out the Memorials, of our Evil Words and Works.

When

When I meet a *Santone*, or one of those Divinely Mad, I put in practice the Lesson of *Orchanes*; and honouring the *Holy Frantick*, I fall down and Adore *Vertue* in that Contemptible Disguise.

I neglect none of the *Purifications*, Comman-
ded by Our *Holy Law-giver*; but rather add those,
that we *Arabians* have received by Tradition
from our *Fathers*, the Sons of *Ismael*: Yet, I hope,
in Case of Neglect, some Indulgence is allowable
to a *Mussulman*, in a Country of *Infidels*. I use
the *Washing of Abdest* at all Times in my Chamber,
where no Curious Eye can observe my Cleanli-
ness; or Suspicious Apprehension, draw Conclu-
sions of my being a *Mahometan*. But I cannot
thus practise the *Washing of Taharet*; there being
not such Conveniencies for that Purpose in *Paris*,
as in *Constantinople*. Yet, I am careful to supply
this Want, by other Methods of Purity; other-
wise, I should be an Abomination to my self.
There is no Necessity, that I should frequent the
Bath, who never touched a Woman: Yet, I of-
ten go into the River, taking a Boat with me for
that End, and causing my self to be rowed half
a League from the City, wherein a little Bay or
Creek, I wash my whole Body, that I may do
something beyond the Obligations of the *Law*, to
expiate the Involuntary Breaches of my Duty.
Yet, after all this, I cannot call my self *Clean*.

I *Pray* at the Appointed Hours: Or, at least,
if the Affairs of my *Commission* hinder me from
complying with the *Law*, as to the exact Times
of the Day, I atone for that neglect, by *Watching*
the greatest Part of the Night. And, to the *Orai-*
sons appointed by *Authority*, I add *Supernumerary*
Prayers of my own, to evidence the *Sincerity* of
my *Devotion*.

I *Fast*, and give *Alms*, according to my Ability. I bestow much Time, in Reading and Meditating on the *Alcoran*. In a word, I do all that my Reason tells me is Necessary, to render me a good *Mussulman*; and yet, I have no Peace in my Mind. Methinks, I see our *Holy Prophet* frowning his Brows at me, and darting angry Looks from his *Paradise*. He seems to reproach me with Uncleanliness and Infidelity. By Day my Imagination troubles me; and at Night, I am Terrify'd with Fearful Dreams. Which makes me conclude, That notwithstanding all my Obedience to the *Law*, and the strictest Care I take, to acquit my self a *True Believer*, yet I am far short of my Aim; and therefore, I number my self with those, with whom God is displeased.

It is impossible to express the Horror, which this Thought creates in me. I am overwhelmed sometimes with Melancholy and Despair. And, because I am forc'd to keep my Grief to my self, without having the Privilege of Venting it to a Bosom Friend, it is ready to burst my Heart.

This is my Condition at Certain Seasons, which I esteem as bad, or worse, than those who are Doom'd to *Aaraf*. For as they cannot enjoy the Felicities of *Paradise*, so they are secured from the Torments of the Damn'd: Whereas, for ought I know, my Portion may be in *Hell*. Wilt thou know how I redress this Evil Temper of Mind, and what Method I take to cure my Melancholy? Receive it not as Flattery, when I tell thee, Thou art my Physician, and the *Idea* of thy Innocent Life, my Medicine. When I have rowl'd over Ten Thousand Thoughts, which afford me no Ease or Relief, no sooner do I fix my Contemplation on the *Solitary* of Mount *Uriel*, but a sudden Beam of Light and Comfort, glances through my Soul. I promise my self greater

greater Satisfaction from thy Advice, than from all the *Imaums* and *Mollahs* of the Empire.

Tell me therefore, O Holy and Pious Ermit, how I shall dissipate these Mists of Grief and Sadness, which envelop my Mind, and threaten to suffocate my Intellect.

If in this Darkness and Confusion, I should apply my self to the *Disciples* of *Alhazan* for Instruction, they will puzzle me with Intricate Niceties, about the *Essence* and *Unity* of God: Whereas, I am too much troubled already, with distracting Speculations. I seek not to dive into that which is *Incomprehensible*, but to be instructed in the Plain and Intelligible Way to *Happiness*. What imports it, whether God be Good by his Goodness, or by his *Essence*? This is, to throw *Metaphysical* Dust in my Eyes, and so leave me in a worse Condition than they found me.

No better Light, must I expect from the *Mom-sconderan*: For, if they are strict Observers of the Law, so am I, where the *Precepts* are applicable to my Condition and Circumstances. But, I want a Direction in many Emergencies, for which the *Alcoran* seems to have made no Provision, but leaves every Man, to the Conduct of his own Prudence. And, I must confess, I dare not trust mine, in all Cases of this Nature. Besides, instead of Interpreting to me in a plain Style the *Statutes* of the Law, they will Confound me with High and Unintelligible Notions of the *Divine Attributes*, which are sufficient to daze the Intellect of the Brightest *Seraphim*. And, if they could once persuade me to be zealous for their Speculations, I might in Time turn such another Religious Fool, as was one of their Followers, the Poet *Namisi*, who being wrapt in his profound Speculations of the *Divine Unity*, and hearing an *Imam* pronounce the *Sacred Sentence*,
God

God is One, gave him the Lye, and told him, That he multiply'd the *Divinity*, in assigning it any *Attribute*, though it were only that which expressed his *Unity*. For which Impudent Assertion, he was flea'd alive.

In as bad a Condition should I be, if I ask'd the Advice of the *Muſerin*, those *Infidels* in *Maſquerade*, who under the Disguise of *Muſſulmans*, deny the *Being* of a God, assert all Things to come by Chance, and live without Hope or Faith of Another Life. For, if this were true, that there were no Reward or Punishment of Good or Bad Works, I would either soon make my Way to Earthly Happiness, by not boggling at any Vice that would conduce to that End; Or, if I fail'd in that Attempt, I would not tamely wait for a *Martyrdom* from Men, but bravely rid my self of a Life, which was attended with nothing but Misery.

Almost as bad as these, are the *Hairet*, those *Mahometan Scepticks*, who dare not trust their own Reason, but are ever Wavering and Irresolute. If I should seek for Instruction at their Hands, they would answer me, *God knows best what I ought to do*, and so leave me in the same Suspence as I was before.

Much worse are the *Guaid*, those Morose Interpreters of the *Law* of Mercy, who damn a Man irrecoverably to *Hell*, for committing one Mortal Sin. This is enough to drive all Mankind to Despair.

Indeed the *Morals* of the *Sabin* please me, who seem to be perfect *Mahometan Stoicks*, ascribing all Events to *Destiny*, and the *Influence* of the Stars. I could willingly embrace the Advice of *Philosophers*, who appear so void of Passion; but I could never join with them, in Adorning the Sun, Moon and Constellations of Heaven, because the *Alcoran* has expressly forbidden it. And,
were

were there no such Prohibition, my own Reason would convince me, that I ought as well to Adore the Fire for warming me and serving my other Necessities, or the Water for quenching my Thirst and Purifying me, or my own Hands for feeding me, as to pay these Divine Honours to the *Celestial* Bodies; since the one, as well as the other, Act according to their Nature.

In a Word, of all the Innumerable *Sects*, into which the *Mussulman Empire* is divided, I cannot expect entire Satisfaction from any; for if they appear Orthodox in some *Tenets* in others they are manifestly *Heretical*. Yet, I cannot but set a higher Value on some, than Others, as their Doctrines and Practices approach nearer to Reason and Truth. For, I am not yet such an *Academick*, as to ask that Mock-Question, *What is Truth?*

Doubtless, our *Fathers* knew it, and the *Messenger* of God was sent to divulge it on Earth. But, if Ignorance, Superstition and Error have banished it from *Courts* and *Cities*, let us seek it in the *Desarts*. Perhaps we may find this Wanderer among the Rocks and Woods; or, 'tis possible she has sheltered herself in some Den or Cave, as hoping for greater Favour from the Wild Beasts, than from the Society of Men.

If *Truth* be no where to be found Entire, but has divided her self among the Different *Religions* and *Sects* in the World, then, rather than miss of this *Divine Jewel*, I will search for it in *Fragments* and whatsoever is Rational and Pious in any *Sect*, I will embrace, without concerning my self in their Follies and Vices.

After all, the *Munafiki* seem to me, the only Orthodox and Illuminated of God, who declining the private By-Ways of *Schismaticks*, walk in the High Road of Pristine Justice and Piety, following the Steps of the *Ancients*, and obeying the Traditions.

Traditions which know no Origin. Among these, thou appearest as another *Pythagoras*; confirming them by thy Example in an Innocent Life; enduring the utmost Severities of Abstinence, rather than be Guilty of shedding the Blood of those Creatures, which the *Great Lord* of *All things* Created to enjoy the Herbage of the Field, and to partake of the Common Blessings of *Nature*, as well as We.

To thee therefore I have recourse, as to an Oracle. Tell me, O *Sacred Sylvian*, am I not obliged to obey the Inspirations of my *Nature*, or *Better Genius*, which tells me, 'Tis a Butcherly and Inhuman Life, to feed on slaughtered Animals? Did not all those who aim'd at *Perfection* among the *Primitive Disciples* of the *Prophet*, abstain from Murdering the Brutes? 'Tis true, the *Messenger of God*, did not positively enjoin *Abstinence from Flesh*; yet he recommended it, as a *Divine Counsel*. And, those to whom he indulged the Liberty of Eating it, he ty'd up to certain Conditions. Do not all the *Religious Orders* Preach up *Abstinence*, both in their *Sermons* and *Lives*? I make no longer Doubt, but the Corruption of Manners, and Voluptuousness of Men, are the Causes, that this *Ancient Sobriety* is now disus'd and slighted. My own Experience confirms me in this Opinion, who have often attempted to live in *Abstinence*; but by the Force of a Voracious Appetite, suffered my self to be carri'd back to my old Intemperance.

Yet, in Eating *Flesh*, I have been precisely careful, to observe the Prohibitions of our *Holy Prophet*, so long as it was in my Power. I never *Knowingly* tasted of *Blood* nor of any Thing *strangled* or *knocked down*. But it is Impossible for me to assure my self of this; or that all the *Flesh* I Eat, was *killed*, in Pronouncing that Tremendous
Name

Name which gave it *Life*. Neither could I Once escape a Necessity, of Eating *Swine's Flesh*.

But, I abominate my self for this Involuntary Crime. And, to obviate the like Temptation for the Future, I will taste of Nothing, that has Breath'd the Common Air; being inclined to believe the *Metempsychosis*: Which, if it be true, I wish for no greater Happiness, than that in my next Change, my *Soul* may pass into the Body of the *Camel*, which shall carry thee to *Mecha*.

Paris, 14th. of the 1st. Moon,
of the Year 1650.

LETTER II.

To Minezim Aluph, Bassa.

MY Intelligence from the *Imperial Port*, sometimes arrives late; either through the Neglect of *Kisur Dramelec*, to whom that Care is committed, or through the Badness of the Roads, which many Times are Impassable. Besides the frequent Stops and Interceptions of the *Posts*, in this Time of *War*. Which is the Reason, I do not always hear of the *Alterations* at the *Seraglio*, and the *Changes* that are made in the Government of the *Shining Empire*, till many Moons are pass'd. Who is exalted, or who made *Man-soul*, are Things to which *Mahmut* is for a Time a great Stranger.

Therefore, thou hast no Reason to be offended, that I am thus late in sending to thee my Congratulatory Address. But rest confident, that I wish thee increase of Happiness, like the *Sprouting of the Palm*.

As

As a Mark of my Duty and Affection, I shall now acquaint thee with News, which though it may seem of small Import to the *Divan*, yet has startl'd all *Europe*.

It is the Imprisonment of Three of the *French Princes*; not those of the Ordinary Rank, but Branches of the *Royal Stem*, whose Names are not unknown in the *Seraglio*, the Residence of Fame. They are, the *Princes of Conde and Conti*, Brothers, and the *Duke of Longueville*, Husband to their Sister. They are the Principal Subjects in this Nation; all Three, having the *Majestick Blood* of the *Kings of France*, running in their Veins.

They owe their Confinement to *Cardinal Mazarini*, or rather to their own Inartificial Conduct. The *Prince of Conde* is a Passionate Man; and has never learn'd, how to conceal his Resentments. When he first return'd from the Battel of *Lens* in *Flanders*, whereof I formerly gave an Account, the *Insurrection* in *Paris* began. The *Prince*, block'd up the City, and promis'd the *Cardinal* (against whom alone all this Storm was rais'd) that he wou'd either bring him back in Triumph to *Paris*, or die in the Attempt. He perform'd his Word; and the *Cardinal* rode through the Streets of *Paris*, in the same Coach with the King, Queen and all the *Royal Blood* after the Siege was rais'd, and a *Peace* concluded. And the *Prince*, when he alighted out of the Coach, address'd himself thus to the *Cardinal*: Now, *Str*, I esteem my self the happiest Man in the World, in that I have been able to perform my Engagement, in bringing your Eminence back to *Paris*; and that by my Presence, the Hatred which the Multitude have for your Person, was repress'd whilst we pass'd through the Streets.

This too nearly touch'd the *Cardinal*. And indeed the Queen, with all the Rest, were sensible, that

that the *Prince* had too far over-shot himself, in this last Expression. However, the *Cardinal* reply'd in a Kind of Modesty, not wholly void of Choler and Disdain; *Sir, You have not only oblig'd me to that Height, but have done the Kingdom so considerable a Service in this Action, That I fear, neither their Majesties nor my self, shall be ever in a State, to make you answerable Compensation.*

Those who stood by, and heard these interchangeable Discourses, were apt to interpret the *First* for a Reproach, and the *Second* as a Menace. Since it is not usual for Great Men, to over-value the Services they do their *King* and *Country*; and for *Princes*, when they cannot duly reward an Eminent Performance, to turn their Gratitude into Hatred.

This is certain, that the *Prince* of *Conde* has presum'd much, on the Merit of his late Services; and, it was not easie for the *Queen* or the *Cardinal*, to invent such Acknowledgments as he expected. For he imagin'd, they ought to deny him Nothing, who had so often hazarded his Life for their Interest.

It was on this Ground, he thought he had a Right to interpose in a Marriage, which *Maxarini* design'd to make between one of his *Nieces*, and the *Duke* of *Mercoeur*.

This *Duke* is of a Family, which has been a long Time at Variance with that of the *Prince* of *Conde*: And therefore, the *Prince* was jealous lest the *Cardinal* by the intended Match, should fortifie his Interest among the *Prince's* Enemies; and so be in a Condition, not to want his Protection; the only Thing he was ambitious of. For cou'd he have once reduc'd the *Cardinal* to this Necessity, he himself had been absolute Master at Court. Therefore, he oppos'd the Match, with all Vigor and Industry. This nettled the
Cardinal.

Cardinal. He complains to the *Queen*, of the *Prince's* Unkindness. She intercedes, and uses her utmost Endeavours, to reconcile the *Prince* to this Marriage. But his Brother, the *Duke of Longueville*, had so possess'd the *Prince* with a Jealousie of the *Cardinal's* Proceedings, that no Arguments cou'd prevail on him, or overcome his fix'd Aversion for *Mazarini's* designed Alliance with the *House of Vendosme* (so they call the Family, from whence the *Duke of Mercœur* is sprung) He rails at the *Cardinal*, and lampoons him in all Companies. This begets ill Blood in the *Supreme Minister of State*, who secretly resolves the *Prince's* Ruin.

In this, his Policy and Malice, exceeded the petty Revenges of the *Prince*; who being of a frank, open Heart, contented himself with Railleries, and Satyrical Expressions, whilst the *Cardinal* conceal'd his Anger, under the Masque of extraordinary Civilities; returning all the Contempts of the *Prince*, with a Respect, which seem'd to speak much Affection and Devoir.

He has been a long time tampering with a *Faction*, which goes by the Name of the *Frondeurs*. These were his Enemies, not so much in Hatred of his Person, as out of a Zeal to serve their Country, which they imagin'd, was oppress'd under the Conduct of this *Minister*.

These he has lately gain'd over to his Party, by representing to them the *Prince of Conde*, as the Author of all those Evils, which they ascrib'd to himself: Whilst at the same Time, he persuaded the *Prince*, that they had some Design against his Person. Thus he artificially blinded both Parties, and engag'd them in mutual Revenges; privately animating the *Frondeurs* against the *Prince*, and provoking the *Prince*, to seek the Ruin of the *Frondeurs*.

deurs. By this Trap, the *Prince* was inveig'l'd to consent, and give Orders for his own *Imprisonment*; whilst he was made to believe, the *Arrest* was design'd against his *Enemies*; and the *People* were satisfy'd, since they were perswaded, the *Faction* of the *Frondeurs* had a Hand in the *Plot*.

The 18th. of the last *Moon*, the Three *Princes* were taken into *Custody*, and sent to a Place, they call the *Castle* of the *Wood* of *Vinciennes*, some *Leagues* from *Paris*. The same Day, the *Queen* sent for the *Dutchess* of *Longueville* to come to her; but, the wary *Dutchess*, wou'd not put her self into a *Cage*. She immediately fled in *Disguise*, to a *Sea-Town* belonging to her Husband.

'Tis said, the *Prince* of *Conde* had Notice given him, of his Design'd *Imprisonment*; but that he wou'd not escape, projecting to himself some greater *Advantages*, from the *Discontents* of the *People* (who now behold him as a *Patriot*) than from a *Clandestine*, or *Fugitive Liberty*. This is certain, his *Coach* broke on the *Road*, between *Paris* and *Vinciennes*; and 'tis thought, his *Friends* might easily have rescu'd him: For, this *Accident*, occasion'd a *Stop* of *Six Hours* in their *Journey*; Time enough to have rais'd a *Thousand Men* to his relief being only guarded by *Sixteen Cavaliers*. But it seems, he courts the *Cardinal's Persecution*, that he may have deeper *Grounds* for *Revenge*. I know not, whether his *Policy* is justifiable, or no: But if I were in his *Circumstances*, I shou'd hardly take this *Method* to gratify my *Resentments*; which in all *Probability* I shou'd not be in a *Condition* to accomplish, till the *Greek Calends*, that is, *Never*.

Paris, 4th. of the 2d. *Moon*,
of the Year 1650.

LETTER III.

To the Reis Effendi, Principal Secretary of
the Ottoman Empire.

THE Devotees among the Franks, talk much of the Jubilee that is to be Celebrated this Year at Rome. They enrich their Fancies, with the Hopes of I know not what Spiritual Treasure, which the Roman Musti or Pontiff, will distribute among the Pilgrims that resort to Rome, during this Holy Year.

This, as I am told, is Celebrated in Imitation of the Sabbatical Year, formerly observed by the Jews, when they possess'd the Holy Land. The Hebrew Writers, such as Josephus and others, call That also the Year of Jubilee. Their Cabbalists, like the Pythagoreans, pretended to derive Great Mysteries from certain Numbers: And the Number Seven, was had in particular Veneration by the Hebrews: Therefore they kept every Seventh Day, Week and Year, Holy. In the Seventh Year it was not Lawful to till the Ground, plant Vineyards, or sow any Seed. And when Seven Times Seven Years were expired, the Year of Jubilee was proclaim'd, being always the Fiftieth. They proclaim'd it by Trumpets, througout the whole Country of Palestine, in the Forty Ninth Year. And the Muezzins cry'd in the Gates of their Cities and Synagogues, at the Beginning of the Jubilee: " Let every Man return this Year to his Own Possession and Tribe, whether he be a Slave or Free. He that has sold his Houses or Lands, if he was not before able to redeem him, let him this Year take Possession of his Inheritance. He that is become another Man's Slave, and neither

“neither himself nor his Friends can redeem
 “him, let him this Year be dismiss’d, and sent
 “home to the Family to which he belongs; for
 “henceforth he is *Free*, by the *Indulgence* of the
 “*Law*. Let no Man sow the Ground, nor ga-
 “ther the Fruits that grow of themselves this
 “Year. But, let the Earth as well as its Inhabi-
 “tants, enjoy Liberty and Rest; for, this is the
 “*Year of Grace and Divine Bounty*.

After this manner was the *Hebrew Jubilee* Pro-
 claim’d, and Observ’d. And, they say, from
 hence arose the *Custom* amongst the *Christians*,
 who, in many Things, may be styl’d the *Jews*
Apes. But others say, that the present *Roman*
Jubilee, is deriv’d from the *Secular Games*, Cele-
 brated by their *Pagan* Ancestors; In Regard,
 This was renew’d every Hundred Years at first,
 even as those *Games* were. Whence it was, that
 the *Cryer* in those Days, at the *Indiction* of the
Secular Games, said, “Come to the *Plays* which
 “no Man Living has yet seen, nor shall ever see
 “again. For, Man’s Life being Generally so
 Short, they thought it improbable, that any *Mor-*
tal should live to see this *Solemnity* repeated.

The *Modern Jubilee*, was first Publish’d by
Boniface IX. Bishop of Rome, in the Year, 1300 of
 the *Christians Hegyra*. At which Time, he pro-
 mis’d Full and Entire *Remission* of *Sins*, to all who
 should resort in *Pilgrimage* to *Rome* that Year. Af-
 ter him, it was Celebrated every Hundred Year,
 according to his Institution, till the Days of
Clement VI. Who, at the Instance of the *Roman*
Citizens, reduc’d it to every Fiftieth Year. Then
Urban VI. another *Pope*, reduc’d it to the Thirty
 Third Year. And last of all, *Paul II.* contra-
 cted the Interval to Five and Twenty Years.
 Which Space of Time, has been observ’d by all
 his *Successors* to this Day.

If thou wouldest know the Reason, why they have thus alter'd the *Periods*; It is for Profit. For, in the Year of *Jubilee*, there is a vast Conflux of People, from all Parts of *Europe*: Who bring a far greater Treasure into the Roman Coffers, than they carry away from that City. Though the *Pope*, 'tis said, is very Liberal of that which they call the *Treasure of the Church*: Which is a certain *Fund of Merits*, and *Superabundant Graces*, left by the *Messiah* and his *Saints*, in the Custody of this *Prelate*, to supply the Defects and Infirmities of Sinful Men. And they believe, 'tis only in his Power, to dispose of this *Heavenly Wealth* to whom he pleases. They talk also of *Indulgencies* and *Pardons*, whereby the *Holy Father* can redeem Men from all Sin, and the Punishments that are due to it. And this Wonderful Prerogative, they say, does not only benefit the *Living*, but extends even to the *Souls Departed*; whom the *Pope*, according to their Persuasion, can free from the *Torments of Purgatory*, and at his Pleasure admit into the *Gates of Paradise*.

We that are *Mussulmans*, cannot declaim against the *Doctrine of Praying for the Dead*, since it is practis'd by all the *Faithful*. Neither have we reason to inveigh against *Indulgencies*, or *Releases* from *Penance*. But that the Power of granting and dispensing these Favours, should be only repositied in the *Christian Musti*, will not accord with the *Faith* of a *True Believer*. We know who swore by the *Hoofs of his Swift and Faithful Elborach*, which in One Night carry'd him a Journey of *Six Moons*, that from thenceforth the *Key of Aaraf*, or the *Place of Prisons*, was committed to him. Doubtless, the *Omnipotent* can transfer his *Commissions*, when and to whom he pleases. If he once gave this Authority, of

F

Remitting

Remitting Sins, to the *Messiah* and *Peter* his Lieutenant, does it follow, that all *Peter's Successors*, the *Califfs* of *Rome*, have retain'd this *Privilege*? There have been many *Good Men* in that *Seat*, and not a few *Wicked*: Some *Prophets*, and some *Magicians*: A *Catalogue* interspers'd with *Saints*, *Martyrs*, *Butchers*, and *Devils*.

But 'tis evident, they forfeited their *Authority*, when they declin'd from the *Truth*, from the unblamable *Profession* of the *Divine Unity*, and resisted the *Messenger* of *Heaven*, sent to correct their *Errors*, reform their *Vices*, and reduce *Mankind* to *One Law* of *Purity* and *Light*.

I write not *Partially*, nor am I imbitter'd against the *Patriarch* of the *Romans*. He is a *Man* like others, subject to the *Will* of *Destiny*. The *Babylonian Califfs* and those of *Ægypt*, Successively enjoy'd the same *Power*, transmitted to them from the *Prophet*, who seal'd up all the *Former Dispensations*. Yet in *Time* through their *Sins*, they forfeited their *Authority*, together with their *Empire*, when the *Bright Osmans* Conquer'd *All Things*. Then was the *Prophetick Office* translated to our *Mufti*, the *Guide* of those who possess the *Sepulchre* of *Mahomet*. To him all the *World* ought to have *Recourse* for *Solution* of their *Doubts*, *Direction* in their *Lives*, *Absolution* from their *Sins*, and for the *Passport* of *Immortality*, the *Festa* requir'd of all that enter the *Gates* of *Paradise*.

But all *Mortals*, are *Naturally* tenacious of whatsoever advances their *Honour* and *Interest*. *Kings* hug *Empty Titles*, that yield them no *Profit*. And the *Roman Bishops*, are unwilling to acknowledge themselves divested of the *Privileges*, which were once annex'd to that *Chair* of *Peter*. They shew the *Keys*, the *Symbols* of a *Power*, which they have lost. And the *Credulous Nazarenes* believe, that

Vol. IV. *a Spy at PARIS.* 99

that *Heaven* and *Hell* are *Open'd* and *Shut* at their *Pleasure*. On the *Eve* of the *Messiah's Nativity*, the *Present Pope* *Knock'd Three Times* with a *Golden Hammer*, at the *Gates* of the *Principal Mosque* in *Rome*. Which were then *Open'd*, to signify the ensuing *Year of Jubilee*; when the *Christians* are persuaded that *Heaven* is open to all that visit *Rome*, in this *Holy Time*.

I wish thee a *Life* of many *Jubilee's*.

Paris, 9th. of the 3d. *Moon*,
of the *Year* 1680.

LETTER IV.

To the Flower of High Dignity, the Most
Magnificent Vizir Azem.

WHEN I first heard the News of the Troubles that have been at *Constantinople*, the *Deposition* of *Mahomet*, the late *Vizer Azem*, and the *Advancement* of the *Janizar-Aga* to that *Dignity*, I imagin'd it had been *Cassim Hali*. But, it seems, that *Brave Old Soldier*, is elevated to a more *Lofty Station*: He has enter'd the *Immortal Possessions*, being translated to an *High Seat*: For, I understand, he has his *Rest* in *Paradise*. On that *Hero*, be the *Mercies* of the *Supremely Indulgent*: Whilst I turn my self to thee, his late *Successor* in that *Military Honour*, but now the *Lieutenant* of the *Shadow* of *God*. I touch the *Earth* *Thrice* with my *Forehead*, when I salute thee, *Great Prince* of the *Vizers*, in *Token* of my *Humility* and *Reverence*; and, in *Remembrance* of my *Original*: That I, who am but the *Product* of *Dust*, a *meer Worm*, may

not commit an Indecency, when I address to the *Bright Image* of our *August Emperor*, who is the *Type* of the *Sun*.

In speaking to *Persons* of thy *Immense Power*, I strive equally to shun Flattery, and Disrespect; endeavouring to deport my self with an Even Course, between those Two Extreame, as *Mariners* steer between *Scylla* and *Charybdis*. These are dangerous Places in the *Sicilian Seas*.

All *Europe* Celebrates thy Praises, and Extols thy Justice, for Releasing the *Ambassador* of *Venice*, Imprison'd in the 4th. Moon of this Year. They say since thy Assumption to this Important Trust, the *Ottoman Port* is Reform'd, and grown more Civiliz'd: (For, the *Franks* esteem all the Followers, of the *Prophet*, who could neither Write nor Read, as *Barbarians*.)

Here is much Talk, about the Defeat given to Our Forces in *Hungary*. The *French* spare for no *Encomium's* on the *Bassa* of *Buda*, who fought Valiantly, till his Legs were shot off; and then caus'd himself to be carry'd up and down through the Army, to encourage his Soldiers. Neither do they diminish the Glory that is due to his Son, who receiv'd his Death, in defending his *Father* at what Time the Old Captain was taken Prisoner.

But they blame the Conduct of him who Besieg'd the *Fort* of *Cliffa*, in Regard he undertook it in the Wrong *Season* of the Year. The Defect of a *General's* Judgment in such Cases, is many Times Fatal to an Army. The *French* are the best in the World, at spying Advantages, and the most dextrous in making Use of them. Most of their *Campaignes*, are spent in their Trenches, or in light Skirmishes; seldom hazarding a Battle, unless on some unequal Terms, to their own Interest; and then they never let slip the Opportunity.

Vol. IV. *a Spy at* P A R I S. 107

tunity. This commends their *Policy*, but is no great Argument of their *Courage*: For, true Valour never regards Dangers.

Adonai the Jew, sends me Word, That the *Venetians* are put in great Hopes, of accommodating their Affairs with the *Mysterious Divan*, since the Release of their *Bailo*: Yet, both they and all the *Nazarenes*, resent highly the Strangling of his *Interpreter*.

They understand not the Measures of the *Sublime Port*, full of Wisdom and Justice; and, that by the Terror of such *Examples*, the *Ministers* of the *Righteous Throne*, seek to prevent future Wickedness.

In these *Western Courts*, a little Gold or a great Friend, shall easily palliate and procure a *Pardon* for the *Greatest Crimes*. Their *Processes* here, are slow in the Execution of Justice: Being Strangers to the Impetuous Orders, and swift Performance practis'd in the *East*. Besides, this *Interpreter* sported himself to Death by the Licentiousness of his Tongue. He delighted to play upon *Majesty*, and with an Insolent Lasciviousness of Speech, to deceive *Him*, whose high, sublime and remote Intellect, uses no other Expressions of his Wrath, but the Hands of his *Mutes*. It does not become the *Emperor* of the *World*, to be profuse in Words, as the *Christian Princes* are, who take great Pains to satisfy their *Vassals*, of the Justice of their Proceedings. They cannot Condemn the Wicked without a Formal Process, wherein various Wits shew their Skill in canvassing the Cause, which, upon sincere Evidence, may be decided in Two Words. This is the *Masquerade* of *Christian Justice*, a mere Trap for Gold, the Secret of the *Western Lawyers*, who enrich themselves, at the Price of other Mens Folly, and to the Disgrace of the *Monarch*, who there pretends to Command.

Should those *Men of Law* see this Letter, and know who wrote it, how would they not Circumcise and Flay the minutest Dash of my Pen, to find Arguments of Revenge against a *Mussulman*?

All Men are full of themselves, and their Own Principles: And the *Nazarenes* of the *West*, are so brimming with them, that there is no Room left for Instruction or Amendment. Like the *Chineses*, they boast of their own Science and Wisdom, reputing all the Rest of the World *Ignorant* and *Blind*.

They are so Narrow in their *Tenets*, so Dogmatical in their *Decisions*, and so conceited of *All*, that it is difficult for a Man who has convers'd in a freer Air, to frame himself to their Rules.

By what I have said, thou may'st determine, That it is no Easie Task for an *Arabian* Native, bred in the *Seraglio*, to conform himself *adroit*, to the Humours and Fashions of *France*. Yet, I curb all the *Natural* Propensions of my *Birth*, *Blood* and *Education*, as much as in me lies, that I may serve the *Grand Signior*. I am *Incognito* in all Respects, save those wherein I cannot be hid. And I would change my *Masque* a Hundred Times over, rather than fail of my Ends.

What can I say more to him, who only values a *Slave* for his Deeds?

I turn not my Back on thee, Sublime *Idea* of *Absolute Power*: but retiring after the most Respectful Manner of the *East*, I make a Thousand Obeisances, till the *Antiport* has cover'd me from thy *Illustrious Presence*.

Paris, 17th. of the 4th. Moon,
of the Year 1650.

LET-

LETTER V.

To Sedrec Al' Girawn, Chief Page of
the Treasury.

THOU wilt have Reason to wonder at a Man pretending Acquaintance with thee, whom thou canst not remember to have seen. 'Tis from my Brother *Pestelihali*, thy former Master, I received the News of thy late *Preferment*, who art thy self but Early in Years. Yet no Time is Unseasonable, to a Man Mature in Virtue and Wisdom.

I knew thee an Infant, in the Arms of thy Mother, the Widow of an *Arabian* Souldier, who served my Brother in the Wars of *Persia*. There appeared then, such Evident Symptoms of thy future Wit and Dexterity, as prompted thy Father's Captain, to take thee into his Protection and Care; and thy Mother by her Charms, soon found a Way to his Bosom.

I write not these Things to Reproach thee with the *Meanness* of thy Birth. Thy Merits equal thee with those who are born of Nobles. It is not the Custom of the *East*, to prefer Men for their Parentage, or because they can shew the Dusty Statues of their Ancestors. This is the peculiar Oversight of the *Infidels*, to give that Honour to Names, and Men of a Noisy Descent, which is only due to Virtue. There are Families in Rome at this Day, who boast of their Pedigrees and that they spring from the Renowned Hero's, that are Recorded in the Histories of that Empire. But, they Glory in their Shame; since they are quit degenerated from the brave Qualities, which ennobled their Progenitors; and by their sordid Acti-

ons are become a daily Subject for the Descants of *Pasquil*. This is an *Image* in a certain publick Place in *Rome*, to which in the Night-Time, they affix the *Libels* which they dare not own: A kind of dumb *Satyr*, on the *Vices* of the *Grandees* not sparing even the *Chief Musti* of the *Christians*, if he is Guilty of any Follies, which merit to come within the Verge of a *Lampoon*.

It was no Contemptible Jest, which was in this manner put upon the present *Pope*, and one of his *Nephews*, at the latter End of the last Year. It seems, the Good Old *Father* had advanced this *Spark*, from a poor Ignorant *Taylor*, to the Dignity of a *Roman Baron*; bestowing on him *Offices*, which brought him a *Revenue*, sufficient to maintain his *Title* and *Port*. All the Ancient *Nobility* were disgusted at this: And some Arch *Wag* was set at Work, to ridicule the *Pope's* Conduct, and the New *Baron's* Honour. Wherefore, on the Day which the *Nazarenes* Celebrate, with Great Solemnity, for the *Birth Day* of *Jesus* the Son of *Mary*; Early in the Morning, the forementioned Image, *Pasquil*, was observ'd to be Apparell'd all in Rags, and a very nasty Habit with a *Schedule* of Paper in his Hand, wherein was writ, *How now Pasquil; what! all in Rags on a Christmas-Day?* (for, so they call the *Nativity* of their *Messias*.) And underneath was inscribed this Answer: *Alas, I cannot help it; for my TAYLOR is become a LORD.*

Yet, notwithstanding the *Obscurity* of this Man's *Birth*, and the *Meanness* of his *Former Trade*, he became an Eminent *Statesman*, after the *Pope* had exalted him to that *Dignity*; and lived with an Unblemished Reputation, whilst he saw all or most of the Ancient *Nobility*, *Pasquill'd* every Day, for their *Effeminate Vices*.

By

By what I have said, thou may'st be assured that I have not the Less Esteem for thee, because thou wast not the Son of a *Bassa*; since, had thy Father liv'd, his Fortune and Courage might have promoted him to that Honour, or a Command equal to it; and thou thy self art in a fair Way, to supply some Future Vacancy, in those Great Charges of the Empire.

I have no news at present to send thee, save that the Three French Princes, of whose Imprisonment I gave an Account to *Minexim Alouph*, are removed by Cardinal *Mazarini's* Order, from the Castle of *Vinciennes*, to a Sea-Town called *Havre de Grace*, for fear they should be rescued by *Marshal Turenne*, who is much Devoted to their Interest. The Princess of *Conde*, is retired to *Bourdeaux*, a City at this Time in Arms against the King, having also with her the Young Duke of *Enguien*, her Son.

The *Marshal de la Meilleray*, is gone with his Army to besiege this Place; and 'tis said, the King will soon Follow with the Whole Court. All Things seem to portend another Relapse of this State, into the Old Disorders. But this is not of so near a Concern to us that are *Mussulmans*, as the Quarrels that I hear are broach'd between the *Janizaries* and *Spahis*. They say, the whole *Ottoman Empire*, is warr'd this Way and that Way, into Contrary Factions; and that the *Seraglio* itself, is full of different Cabals, on the Account of these Military Orders. It afflicts me with extreme Grief, to receive Nothing but sad News from the Port, which is, or at least ought to be, a Fountain of Joy to the Whole Earth. I pray Heaven avert the Omen; for it looks with an ill Prefage, when the Champions of the Divine Unity, are thus divided against themselves.

If thou wilt take my Advice, enter not thy self into the Secret of either Party; but pos-
sing thy Affections with Prudence, stand Neuter to all
Things, but the *Grand Signior's* Interest. In that
be as Zealous as thou canst. As for the Rest,
wait the Decrees of Destiny. Paris, 29th. of the 5th. Moon,
of the Year 1650.

LETTER VI.

To the Kaimacham.

GRaphul Eben Shuhenshak, the Arabian Philosoph-
er has said it, and every Mans Experience
confirms it, That no Human Care can prevent the
Accomplishment of what Heaven has Decreed.
There are certain Moments of our Lives, where-
in Fate delights to mock our Wit and Prudence,
to baffle our strictest Caution, and ridicule all
our Conduct; That we may Learn the Lesson of
Resignation, and not trust too much to our selves.

When I first saluted the Light of this Morn-
ing Sun, my Spirits were Serene and Joyful: No
melancholy Dreams, had left their Black Impres-
sions on my Mind; no sadning Thoughts pos-
sess'd my Soul: I awak'd cheerful and sprightly
as the Lark. After I had Ador'd the Omnipotent,
and perform'd my Accustom'd Holy Things, I be-
gan to reflect on my own Happiness, in that I
had so many Years serv'd the Sublime Port, in this
Station, full of Difficulties and Perils, yet by no
Misfortune, had ever betray'd the least secret of
my Commission. It pleas'd me to think, I still
pass'd

pass'd for *Titus of Moldavia*, among the *French*, who are the most apprehensive People in the World; and even in the Opinion of *Cardinal Mazzarini*, who, like *Janus*, has more Eyes than Two. I Embrac'd my self (if I may so speak) in the Conceit of my Good Success; concluding, I was born under *Fortunate Stars*, and that no Disaster could ever hurt me.

But I took wrong Measures of the *Ways of Destiny*, which are as Untraceable as the Mines. For before Mid-Day, my *Sun* was Eclipsed; the *Air* of my *Soul* ruff'd with *Storms* and all my Joy turn'd to *Mourning* and *Sadness*.

Wilt thou know the Occasion of my Grief? It was this. In the Year 1645, according to the *Style* of the *Nazarenes*, I received some particular Instructions from the then *Vizir Azem*, putting me in Mind of the Hazards I run in this Post, and giving me strict Charge, to bestow all my Letters in a secure Place, whether the Transcripts of those I write to the *Ministers* of the *Port*, (for I always retain'd a Copy of the Original) or the *Dispatches* I receive from thence.

That *Minister* was afraid, lest I might some Time or other be discover'd; and consequently, that my Chamber would be search'd. Therefore obeying his Hint, I immediately carry'd all my *Writings* to *Eliachim* the Jew; knowing his House to be free from any Jealousy of the *State*, and that the most Important Secrets in the World, might be there an Age unreveal'd.

The *Letters* of my Writing, were enclos'd in One Box, and those which I received from the *Invincible Port*, in Another. And this was my Constant Custom from that Time: As oft as I writ to the *Ministers* of the *Divan*, or had perus'd the *Dispatches* which came from them, I dispos'd of both in their proper Places, leaving all to the Care of *Eliachim*. But,

But, neither his Caution nor mine, were sufficient to prevent the *Resolves* of Heaven. It was determin'd Above, That we should lose some of these Papers. *Eliachim* came to me to Day, before the Hour of *Ulanamisi*, all in Passion, astonish'd, raving and staring like a Mad-Man. As soon as he enter'd my Chamber, he tore his Inner Vest, which was of Crimson Silk, fring'd round with Gold; and cry'd, *We are undone, betray'd and ruin'd.*

I presently thought of my *Writings*; and ask'd him, Whether they were safe. In a Word, he told me he had lost the Box, which contain'd the Letters sent from the *Ministers* of the Port to me, and that his *Slave* a *Negro*, whom he kept in his House, was missing. Thou may'st imagine, Sage Minister, that this News put me into no small Confusion. I presently suspected, that this Villain of a *Negro*, had got the *Writings*, and was gone to *Cardinal Mazarini* with 'em: But then recollecting with Cooler Thoughts, That this *African* understood not *Arabick*, in which Language alone *Eliachim* and I us'd to converse; and, that consequently he never could know our Affairs, or read the Letters, which might tempt him to such a Treason, I was at a Loss what to think of it: Neither am I better satisfy'd now, though I have ruminated on it these Twelve Hours. Only I think, if *Cardinal Mazarini* has these Papers in his Custody, he would have given Orders before this Time, to seize the supposed *Titus* of *Moldavia*. For, some of these Letters take Notice of my having assumed that Name. But I cannot perceive any attempt has been made in that Kind, or that any Body has been to enquire for me at my Lodging. For, I set Spies to observe, as soon as I departed thence with *Eliachim*, which was about Noon. We are now together in a Friends House, where

where we shall continue till we hear farther of this Event. As yet we are in the Dark, and full of Fears: But Time, which brings all things to Light, will convince us, what we have to trust to.

In the mean while, there is little News, save a Discourse of a certain Convention at Norembergh, and the Great Jubilee, which is Celebrated at Rome; where they say, the Christians Chief Musti, the Week before their Beiram, or Easter, wash'd the Feet of Twelve Pilgrims; and that Cardinal Ludovisi, entertain'd Nine Thousand, of these Devotees at once, with a very Magnificent Feast. They say also, That the Pope will get this Year Two Millions of Sequins, by the Resort of Pilgrims to that City.

The King of Denmark's Resident at this Court, has received a Letter, which Certifies him, that his Master has declar'd Prince Christian his Son, Successor in the Throne.

They talk also of a Marriage lately Solemniz'd between Charles, a German Count, and Charlotte, Sister to the Lantgrave of Hesse-Cassel.

But that which most takes up Mens Ears, and employs their Tongues and Thoughts, are the Civil Wars of this Kingdom; which is all in a Flame, by Occasion of the Imprisonment of the Prince of Conde, and his Brothers. The Citizens of Paris are very jocund, at the repeated News of the King's ill Success: For, they wish not well to his Arms, whilst employed against the Malecontents.

Illustrious Old Grandee, I wish thee the Years of Nestor, and those Calculated by Full Moons of Prosperity. But I pray Heaven avert from thee, some of his Moments; wherein, they say, he was tormented with the Gout, as I am at this Instant. It is a Pain hardly to be supported.

Paris, 11th. of the 6th. Moon,
of the Year 1650.

LE T.

LETTER VII.

To the same.

BY the God whom I Adore, and by his *Shadow*, I swear, There is no Disloyalty in *Mahmut*: Yet his Life is full of Temptations and Perils. The *Box* of *Letters* I mention'd in my Last, is irrecoverably gone, and laid up in the Bowels of the *Earth*; if we may believe the Confession of a Man, every Angle of whose Heart has been search'd with exquisite Torments, even to Death.

Eliachim's Slave, the *Negro* whom I spoke of, mistook that *Box*, for one very like it, out of which he had often seen his *Master* take *Jewels*: For, this is the particular Merchandize of that *Jew*. And the Weight of each was not so Unequal, as to rectifie his Error. *Lucre* tempted him, and the desire of Liberty. Whilst the Darknes (for he committed the Villany before Sun-rising) and his own Guilty Fears, conspir'd to baffle his intended Theft. The *Boxes* stood together (so Careful was *Eliachim* of the *Sublime Secrets* as not to venture 'em in a Place less secure, than that of his *Jewels*) and the Villain hasty to be gone, and confounded for want of Light, took up that wherein were the *Writings*, instead of his design'd Prey, the *Jewels*. He went directly into the Fields, purposing to bury this suppos'd Treasure in the *Earth*, in some private Place, where he might take it forth at Discretion. But first opening the *Box*, to supply himself with such *Stones* as he thought would be unquestionable Pawns for Money, to answer his present Necessities, that so he might the better provide for his Concealment;

ment; he was astonish'd, and his Heart became like Lead, when he found Nothing but Papers, full of Characters, to which he was wholly a Stranger. A thousand Resolutions presented themselves to him, in that Agony of his Mind, and he knew not what to fix on. Sometimes he thought to carry the *Box* back again as he found it; and since his Design had been thus strangely baulk'd to Content himself till another Opportunity. But then he consider'd, 'twas too late to return before his Master would miss both his *Slave* and *Box*; for the Sun was now far advanced in our Hemisphere, and *Eliachim* is an early Riser. In a Word, therefore he thought it the safest Way, to bury it in the Ground, as he first intended had it been the *Box* of *Jewels*, and so shift for himself. Proposing to himself this Advantage, in hiding the *Papers* in a secure Place, That if they were of Value, he might at any Time make Composition with his *Master*, by discovering where they were.

All that I have here related, is drawn from his own Mouth in the midst of Tortures. For *Eliachim* soon heard of his Fugitive *Negro*, who was seiz'd on the Road to *Lyons* by some Correspondents of this *Jew*. Who having Intelligence of it, took Horse immediately, and went to the Place. He did not think it safe to make a publick Business of it, or to arraign him before the appointed *Judges* of the Country; But relying on the Justice of his Cause, and the Right of a Master, he privately put him to Tortures of divers Kinds, in a House where he cou'd command any Thing.

The stout *African*, at first deny'd that he had medl'd with any *Box*; saying, he escap'd purely for the Sake of *Liberty*. But when a Succession of divers Torments had quite over-thrown his Constancy, he confessed all that I have already related.

Eliachim.

Eliachim still suspecting worse, and that he only fram'd this as a plausible Story to be freed from, or at least to respite the Pains he suffered, caus'd sharp Thorns to be thrust under the Nails of his Fingers and Toes; believing, that the Extremity of so sensible a Pain, wou'd extort the true Secret from him. But he cou'd get Nothing else from the poor excruciated *Negro*, though now almost ready to expire, than that he had hid the Box under Ground in a certain Corner of a Field, out of the City: To which he knew not how to direct *Eliachim*, but promis'd to shew it him, if he wou'd carry him alive to *Paris*.

This was no hard Task to perform, in the Opinion of the *Jew*; it being but a Days-Journey to this City, from the Place where they then were. But he was deceived in his Hopes; and now all the Applications and Cordials they cou'd use, came too late: For, that very Night, the *Negro* breath'd out his Soul.

However, when *Eliachim* came to *Paris*, he follow'd the Directions of his dead Slave as well as he cou'd, in searching every Corner of the Fields on that side of the City, where this Black had been seen to go out. But all to no Purpose. He cou'd find nothing, nor have we any Hopes, even to see that Box again. Yet I have many Qualms of Fear, lest some Time or other it should come to Light, to our Disadvantage and Ruin.

I desire thy Instructions, Sage Governour of the Capital City, how I shall Deport my self, if it be my Lot to be discover'd. As to the Remaining Box, which has in it the Transcripts of my own Dispatches, I have taken it Home to my Lodging. Believing it will be as safe here, as in the House of *Eliachim*: since that faithful *Jew*, is no more exempted from Contingencies, than my self: And I have no Servant to betray me.

This

Vol. IV. a Spy at PARIS. 113

This Kingdom abounds at present, in Treasons and Rebellions. The French spare not to massacre one another, for the Sake of a Passion: While the Spaniards make their Advantages of these Intestine Feuds. For under Pretence of assisting the Princes of the Blood, they get Footing in Picardy, from whence it will not be easy to expel them. Leopold, Arch-Duke of Austria, is at the Head of the Spanish Army; and has taken several Towns, belonging to the French King.

When the Quarrels of these Infidels will end, I am not solicitous; my Thoughts being ever taken up, in the Service which I owe to the Empire of True Believers.

I cannot bid thee Adieu, Illustrious Kaimacham, till I have assur'd thee, I am macerated with Zeal for the Grand Signior.

Paris, 23d. of the 9th. Moon,
of the Year 1650.

LETTER VIII.

To Solyman Kussir Aga, Prince of the
Black Eunuchs.

AFTER I had perus'd thy Dispatch, wherewith thou hast honoured thy Slave Mahmut: as I was full of Joy for the continued Demonstrations of thy Friendship and Protection, so my Breast conceiv'd an Indignation at the Affront, which has been offer'd to the Sublime Port by the Chamber of the Tartars, in presuming to demand the Tutelage of our August Emperor. It is an Indignity to the Ministers of Supreme Justice and Honour, Lights
of

of the *Imperial Divan*, to whom is committed the Cognizance of all Human Events; The Illustrious *Vizirs*, who manage the Affairs of the Mighty and Invincible *Sultan Mahomet*, whose *Throne* may God fortify, till the *Moon* shall no more appear in the *Heavens*.

Those People have been ever thirsty of Rule, and 'tis number'd among the Vertues of their *Ancestors*, that they enlarg'd their *Dominions* by the keen Edge of their Swords. But in all the *Registers* and *Archives* of the *Empire*, it has not been found, that any of that Nation challeng'd a Right to Govern our *Sultans* though during their *Minority*. It is sufficient, That they shall have the Honour (according to the *Ancient Capitulations*) to succeed in the *Throne* of the *Osman Princes*, if ever that *Sacred Line* shou'd be extinct. Which God avert, till the *Final Consummation*.

It is a Wonder, they demanded not also his *Royal Brothers*, the other Sons of *Sultan Ibrahim*; that so they might at one blow, cut off the whole *Osman Race*, and take Possession of the *Vacant Throne*.

I have not heard any thing these many *Moons*, what is become of those *High-born Infants*; whether they are alive, or sacrific'd to the Jealousie of the *Sultan*, as has been the Custom. Here are various flying Reports concerning them. Some say, that thou hast convey'd away *Sultan Achmet*, and that he is privately Educated in the House of a certain *Georgian*. The Blessing of *Mahomet* be upon thee, and refresh thy Heart, if thou hast taken this Care to preserve the Life of an *Osman Prince*, which is more precious than a Hundred Thousand of *Common Birth*.

As for *Solyman* and the Rest of that Sublime Race, the *French* give 'em over for lost; And I cannot contradict 'em, for want of true Intelligence.

Besides,

Besides, I have Reason to fear it is too true: In Regard it has been the cruel Practice of all, or most of our late *Emperors* either to slaughter their Brethren as soon as they ascended the *Throne*, or to put 'em to a more lingering Death and Martyrdom in a Prison.

'Tis true indeed, our present *Sovereign* is not yet arriv'd to those Years, wherein Children commonly lose their Native Innocence. I believe, he suspects none of his Brethren, nor harbours any unkind Thoughts against their Lives. Yet Cruelty may be insinuated into his Tender Years, by the Artifices of his Mother; especially against those of his Father's *Blood*, that did not also partake of hers. For *Sultan Ibrahim*, thou know'st, had Children by other Women, beside the *Sultana Valedé*.

The *Malteses* think they have one of these *Royal* Infants in their Possession: Thou knowest the whole Story of thy *Predecessor's* Voyage toward *Egypt* with his Beautiful *Slave* and her Son, whom these *Infidels* honour as the Off-spring of the *Grand Signior*. Thou art not Ignorant also, that this *Infant*, with his Mother were Banish'd out of Jealousie, by the Order of Her who bore in her Womb *Sultan Mahomet*, our Glorious *Sovereign*. The Remembrance of which makes me tremble, for the Sake of the Young *Princes*, if there be any yet remaining alive. It is in thy Power to certify me, and in doing so thou wilt rid me of much Anxiety.

I am but a *Slave* of the *Slaves* who serve the *Grand Signior*; and it is not decent for me to descant on the Actions of our most *Absolute Monarch*, whose Will is not to be controul'd. But I am still a Man, and have some Share of Humanity and Reason. Thou also art my particular Friend, and wilt permit me to discourse with Freedom.

Was.

Was it not a *Bloody Feast*, to which our King's Great Grandfather, *Mahomet III.* invited Nineteen of his Brethren, on the Day of his *Inauguration*? Was it not a cruel Act, to cause those *Royal Guests*, in whose Veins ran the *Blood* of his Own Father, to be strangled, before they departed from his Table? No less Inhuman was it of *Mahomet*, the late *Vizir Azem* to guide the Hand of this our Present Sovereign, when but Six Years Old, and incapable of knowing what he did, to sign a *Warrant* for the Execution of his Father. Well may the *Nazarenes* call us *Barbarians*, when they contemplate the *Empire* of the *Mussulmans*, supported by such *Unnatural Methods*.

Thou that hast the Superlative Honour, of being the Immediate *Guardian* of our Young *Emperor*, wilt pardon the Liberty I take. Ascribe all to the Force of my Zeal and Loyalty. Thou art Valiant and Wise. Protect thy Charge, as the *Chrystal* of thine Eyes, which thou wilt not suffer to be hurt by the Dust of the Streets.

Paris, 14th. of the 10th. Moon.
 1 of the Year 1650.

LETTER IX.

To Dgnet Oglou.

Notwithstanding all my *Philosophy*, I have not Command enough of my Passion, to conceal it from thee, who hast always been the Partaker of my Unequal Fortunes. What ever Magnanimity of Spirit I pretended to formerly in my Sickness, 'tis at present overcome by the Desire of
 Ease.

Ease. At that Time, I remember, some *Stoical* Considerations made me industriously hide from thee the tormenting Pains I felt. I endeavour'd to disguise my Sufferings, and to paint my Misery in such Colours, that it could hardly be distinguished from Happiness. But now I have not Courage enough, to hide from thee my Fears and Apprehensions: And all *Seneca's Morals*, are too little to hinder me, from complaining of the Uncertainty that we daily experience in Human Affairs. This is a *Theme* so Popular, that were not my particular Misfortunes very pressing, 'twould make me sick to say any Thing on a Subject, that has been in every Man's mouth, since the Time that our *First Father* appear'd among the *Trees*. Therefore thou may'st be assured, I am not going about to make a *Declamation*, or play the *Orator*; to expatiate and make large Descants, on the *Instability of all Things*. What I have to say, refers to my self, and no body else, save to those who are the Occasion of my Melancholy.

In the 10th. *Moon* of the last Year, I sent a *Letter* to *Kenan Bassa*, the New *Hafnadar-Bassy*. I have a *Copy* of it by me, as I always retain of whatever *Dispatches* I send to the *Sublime Port*, whether to the *Publick Ministers*, or my *Private Friends*.

I have perus'd this *Letter* several Times within these Eight and Forty Hours, and can find no just Ground of Offence, which that *Grandee* could take thereat: Unless he was angry with me, for desiring him to be careful in transmitting my Money. As for the Rest, I only obey'd the particular Instructions, I receiv'd from *Mahomet* the late *Vizir Azem*: Who commanded me not to spare the Greatest Minister of the *Port*, if I had reason either to counsel or to reprehend him. For, said he in his *Letter*, *To this End art thou plac'd*
at

at such a Distance, that besides the Service thou dost our Sovereign in disclosing the Secrets of the Infidels, thou mayst also be free to write, whatever thou thinkest will conduce to his Interest without standing in Fear of the Revenge of the Grandees. These were the very Words, of the Prime Minister of the Ottoman Empire.

Now I only told him of some Miscarriages in his Predecessors, warning him to be wary in his Station. Either he was offended at this Freedom I took, or because I presum'd to advise him how to order my Bills. Be it which it will, I have a severe Reprimand from the *Reis Effendi*, whom I have the greatest Reason in the World, to esteem my Friend.

It wou'd never have vex'd me, had he wrote plainly, and not disguised his Sentiments. But all was obscure, saving One blunt Expression, which convinc'd me, That the real Ground of all this Anger was my Letter to *Kenan*, wherein I desir'd his Care as to my Money.

Can that Minister blame me, for being apprehensive of Want in a Foreign Country, a Region of Infidels, where I have no other Commerce, but with Courtiers and Strangers; where if I should be in the least suspected, they wou'd presently put me in Prison which wou'd hazard a Discovery of the Sublime Secrets? Does he not know, That Money commands all Things; and that the Greatest Potentates, obey the Power of Gold? It cannot be imagin'd, but that a Man in my Post, has a Thousand pressing Occasions for Money, which 'tis troublelom to express. And I have had very wrong Notions of my Employment, if I deserve on this Account, to be reprov'd and threatn'd with such Politick Circumlocutions: For, the Secretary charges me, with Unwillingness to continue in the Service of the Ever

Happy

Happy Port: As if he thought my Fidelity were corrupted, or that I had an Inclination to the *Nazarene Interest*.

I tell thee, my *Dgnet*, *Perfidy* I ever abhor'd. This appears to me, the most terrible and odious of all Vices. I cou'd bear the Guilt and Reproach of a great many Crimes, which have less of Malice in their Constitution. I am not ashamed of many Venial Frailties, which I daily commit, though the *Law* is severe against them. But, cou'd any Man accuse me of Wilful Treachery, and Ingratitude, I wou'd pray instantly, That the *Luminaries* of *Heaven* might be extinguish'd, and that no *Terrene Substance*, might henceforth have in it the least *Potential Light*: That so I might neither be capable of seeing my self, or of being expos'd to the Eyes of Others. And the better to escape the Confusion, which wou'd attend that Horrid Guilt, I would not only avoid Human Society, but if it were possible, I wou'd run away from my self.

After all this, methinks such a Temper need not be suspected, as averse from the Interest, to which he has so solemnly sworn.

I wou'd not have troubled thee with the News of any other Affliction; but, to be suspected of what I never was Guilty of, and to be menac'd in dark Mysterious Terms, not by an Enemy, but by my Friend, and one who has in his Keeping the *Immortal Records* of my Zeal and Integrity; This cuts me to the Heart. And I had no other Way to ease my self, but by venting my Anguish to thee.

If any of the *Ministers* will charge me with Weakness, or want of Ability to act in this *Station*, I should have no Reason to repine: Since none of them can think so meanly of *Mahmut*, as he does of himself. I boast of Nothing, but a Loyalty
to

to my Trust, incapable of being corrupted.

But I forget that I am a *Mussulman*, and therefore ought to be resign'd to the *Will* of *Heaven* in all Things, without Complaint or Murmur. Besides I am infinitely oblig'd, in many Regards, to the *Reis Effendi*; and therefore, he may be allow'd to take his own Advantages. Perhaps his Reproofs may be Just, and 'tis my own Peevishness that hinders me from discerning it. However, I cou'd wish he wou'd henceforth express his Resentments with less Obscurity, and not give me Grounds to apprehend the Loss of his Friendship.

For, where I once love, I hate a Change. And if thou beest of the same Mind, we Two shall continue our *Friendship*, to the *Other Side* of the *Grave*.

Paris, 30th. of the 11th. Moon,
of the Year 1650.

LETTER X.

*To the Reis Effendi, Principal Secretary of
the Ottoman Empire.*

IF thou wilt permit me to learn Something from *Husbandmen*, They say, 'tis not profitable to plow the Fields whose barren Glebe brings forth Nothing but Briars and Thorns. Such are the Grounds of Passion and Anger among Friends. Let 'em lie Fallow for ever. Perhaps, thou wilt call it Presumption in me, to challenge such a Relation between us. Or, if thou ownest the Title
of

of a Friend, thou wilt claim a Right to reprove me. Be it how it will, Reproofs make the best Impression, when they are given with Mildness and Moderation. Especially they ought not to be founded on a Mistake, or false Apprehension. For they appear like Arrows discharg'd in the Dark, which being shot at Random, may by giving an undeserved Wound, make an Enemy of a Friend, or at least render a Friend suspected to be an Enemy.

But I tell thee, I will not blow up the Embers of a Fire, whose Flame is extinguish'd long ago, and whereof by this Time, I hope, there remains not the least Smoak. I never lov'd to add Fuel in such Cases: Otherwise had I return'd an Answer to thy angry Letter, in the Heat of my Resentments, I might have play'd the Incendiary: For I had both Matter enough, and Passion sufficient, to ventilate the already kindled Sparks. And, of this, I know thou art sensible.

Well! to make the best Construction of it: The *Hassadarbassy* was affronted, I believe, at the Freedom I took in advising him; not knowing that I had Positive Orders to do so, even to the *First Minister of State*, if I saw Occasion. And to vent his Choler, he mis-represented the Business to thee, hoping by thy Means, to awe me into a fawning Acknowledgment of my supposed Crime. If this was thy Intention in writing that sharp Letter, I smile at his Mistake; but am sorry for thine, because I esteem thee my Friend. 'Twas but an Oversight in you both; and so let it pass.

Thy Friendship I court, and refuse not his, nor that of any *Officer* of the *Seraglio*. I honour all the *Bassa's* and *Ministers* of the *Imperial Port*: I shew to every one the Respect that is due to his *Quality*: But I am commanded to write with
G Freedom

Freedom to all, and not to speak, as if I had the Bearded Head of a Barley Stalk on my Tongue, which is apt to slip down a Man's Throat, and threatens to choak him that speaks whilst it is in his Mouth. This Charge I first receiv'd from the late *Vizir Azem, Mahamet*, and it has been since renew'd with fresh Instructions from others of Great Authority. They all tell me with much Assurance, That one chief End of my being plac'd here is, that being out of the Limits of the *Ottoman Empire*, yet holding a constant Intelligence, I may freely and without Fear, reprove the Vices and encourage the Virtues of the Greatest Governours and Princes among the *Mussulmans*. Nay, I am threat'ned with Punishment and the Sultan's Displeasure, if I neglect any Opportunity of this Nature, or appear Partial and Timorous in my Reprehensions.

For, it seems, this is judg'd the most ready and effectual Method, to reform the Corruptions that are crept into Court, Camp and City: Since every Man is oblig'd to communicate the Letters which he receives from me: And they are all Registered by thy Care: Whereby the *Grande'es* are compell'd, either to live within the Limits of Justice, and their Duty, or else to be the Discoverers of their own Faults: Which will unavoidably bring them into Disgrace, if not the Loss of their Liberty and Lives; or at least put them to the Expence of costly Presents, to make their Atone-ment. And thou knowest, some Men would almost as willingly part with their Lives, as their Money, which is their God.

After all this, I hope thou wilt not be displeased, if I perform my Duty. It is not for me to be fright'ed with Menaces, or softned with Bribes. My Integrity is Proof against the Pride of the one, and Baseness of the other. Yet I have great esteem

esteem for the *Treasurer* and thee, with other *Ministers* who are my Friends. I could, to serve such, freely hazard my *Liberty*, *Fortune* and any Thing but my *Honour*, which I value at a far higher Rate than my *Life*.

Thou may'st Register it for a Truth, That an *English Ambassador* was in the 6th. Moon of this Year, murther'd by *Villains* in his Chamber at *Madrid*, the *Capitol City* of *Spain*. There has been also a Great Battle fought in *Scotland*, between the Army of that Nation, who maintain their King's Interest, and the Forces of the New *English Common wealth*; wherein the Latter obtain'd a Signal Victory, having kill'd Three Thousand on the Spot, taken Nine Thousand Prisoners, Fifteen Thousand Arms, Two Hundred Ensigns, and all their Cannon and Baggage. These are Prosperous Beginnings of that *Republick*, and redound much to the Honour of the *English General Oliver*, whom every Body extols for a Gallant Man. And I can assure thee these *Western Nations* are not barren of *Hero's*.

Principal Scribe of the *Mussulmans*, I with thy Heart may be a *Transcript* of the Best Copies.

Paris, 1st. of the 12th. Moon

of the Year 1650.

GV 2

LET

LETTER XI.

To Solyman Aga, Principal Chamberlain of the Womens Apartments in the Seraglio.

THESE Tartars, of whom I spake to thee in my last, are a strange Sort of People in their Manner of Life. But we must not censure them, because we are of Kin. I speak not of my self: For, though I am an Arab, yet the greatest part of those who serve in the Armies of the Grand Signior, are descended from the Crims. I mean, the Spahi's and Timariots. Thou know'st the Originals of these Military Orders, and that they are more Honourable than the Janizaries; who being Strangers by Blood, are brought up to the Lure of the Seraglio. They know neither Father nor Mother, (I speak of the Tributary Youths) nor have they any Partial Fondness for their Native Country. They are Educated in a perfect Resignation to the Grand Signior, and his Chief Ministers: Yet often disobey both, and not seldom put them in Hazard of their Lives. How many Vizirs, have been sacrificed to a cunning Janizar-Aga; who to prevent his own Ruin, has tempted those under his Command to Mutiny, and accept of no Atonement for their pretended Grievances, less than the Life of the First Deputy. The Rigid Fate of Sultan Osman, Uncle to our present Sovereign, will not be forgot by those who love the Ottoman Family better than these Bastard Heftors. Shall the Empire of True Believers, be ruin'd by the Rent-gades? Besides, their Discipline is extreamly corrupted; they marry, and follow Mechanick Trades, repugnant to the Austere Manners of the Primitive

mitive Guards, who were wholly attentive to Martial Exercises.

Were this to come to the Hands of a *Janizary*, he would curse me to the Pains which have neither Medium nor End. Yet I had once a Friend of that Order, *Cassim Hali*, the Chief *Aga*, a brave Man, and of the same Sentiments as my self. He fought to reform that Disorderly Militia, but was oppos'd by the Wise Men in Power. He wou'd freely have sacrific'd his own Grandeur and Interest, for the Good of the *Mussulman Empire*; but was over-aw'd by those, who had no other Interest, but in its Ruin.

Thou know'st who I mean: Neither am I a Stranger to the Heroick Bravery of the Faithful *Solyman*, when he bearded the *Bostangi Aga* on that Account. That *Gardner* was of the Faction, being the Son of a *Janizary*, and train'd up in all the Practices of the Seditious. It makes me ashamed, when I hear the *Infidels* upbraid the *Wise* of the *Wise*, the Supreme Monarch on Earth with Folly, for permitting this Insolent and Mutinous *Soldiery* to continue in the Empire. And I tremble to think, That one Time or other, the Renown'd Off-Spring of *Ertogriel*, will owe its Ruin and Catastrophe, to these Disloyal *Vipers*, whom it cherishes in the *Seraglio*.

Much more assur'd is the *French King*, of his Guards of *Switzers*; whose Fidelity was never stain'd, with the least Infamous Brand of Perfidiousness, in taking up Arms against their Master whose Bread they eat. These are Mercenary Soldiers who travel out of their Native Country, to serve Foreign Princes; and will shed the last drop of their Blood, rather than betray their Trust. Therefore they are admitted into the Palaces, and nigh the Bed-Chambers of the Pope and the King of France, with full Confidence of their Valour and Integrity.

As for their *Country*, it is barren and poor, consisting chiefly of Rocks and Desarts: Which occasions the Youth, who are generally very strong and hardy, to seek their Subsistence Abroad, by serving in the *Guards* and *Armies* of Neighbouring *Monarchs* and *States*.

Some *Regiments* of the *Switzers*, now serve in the *Wars* of *Candy* under the *Standard* of *Venice*.

There are *Vessels* arriv'd lately in some of the *French Harbours*, which bring *News* of the *Ill Success* of our *Arms* in the *Siege* of *Candia*, the *Chief City* of that *Island*. They talk, as if above *Two Thousand Mussulmans* were blown up in the *Ninth Moon*; and that *Chusaein Bassa*, discourag'd by this *Loss* and with the *Inconveniences* of the approaching *Winter*, was forc'd to raise the *Siege*, in the *Moon* of *October*.

The *French* magnify the *Valour* of the *Knights* of *Malta*, who signaliz'd themselves by many *Brave Actions*, during this *Siege*. And if all be true, that is related of these *Christian Champions*, we cannot in common *Justice* deny 'em their due *Character*, and number some of them at least among the *Hero's*.

Otherwise, we shou'd come short of these *Western Nazarenes* in *Generosity*, who with no less honourable *Expressions*, extol the repeated *Courage*, and invincible *Constancy* of the *Illustrious Chusaein*, and the *Alacrity* of all the *Mussulman Soldiers*, in the *Service* of our *Great Master*.

Yet they cannot forbear reflecting on the *Cowardice* of the *Janizaries*; who after that fatal *Blow*, had they stoutly maintain'd their other *Posts*, that *Brave Bassa* wou'd not so soon have quitted the *Siege* of this *Important Place*.

As for other *News*, I have little to acquaint thee with, save a seeming *Calm* at present in this *Kingdom* of *France*, which has for the greatest
Part

Part of the Year, been harass'd with Civil Disorders, and Slaughters. *Bordeaux*, the Chief City, which held out against the King, is now reduc'd to Obedience, the pacify'd Monarch retired, and there is an Appearance of Peace.

The Queen of Sweden, we hear, was solemnly Crowned in the Tenth Moon of the last Year, having declar'd for her Successor, *Carolus Gustavus*, Prince-Palatine, and her Cousin.

In the same Moon, died the Prince of Orange; and soon after, the Count d' *Avaux*, a French Grandee, and Minister of State.

In the mean Time, I rejoyce to hear, that my old Friends are alive and Flourishing; and, that the Knot is not loosened, which was tyed in our Youth. May it continue firm, to the Day of the Earthquake, and to a Term Unlimited.

Paris, the 29th of the 1st. Moon;
of the Year 1651.

LETTER XII.

To Kifur Dramelec, Secretary of the
Nazarene Affairs at the Port.

IN the Name of God and his Prophet, what Occasion hadst thou to send me such an angry Letter; Thou that art thy self but a Slave, as I am, to the Slaves of him, whose Throne is above the Flight of the Eagle! Dost thou think to frighten *Mahmut* into a sordid Compliance with thy Ambition, whom Nothing can terrify, so long as he preserves himself free from any Stain of Disloyalty? I tell thee, I'm another *Achilles* Invulnerable all over, save the Soles of my Feet

which are the *Emblems* of our most tender *Affections*. There thou may'st wound me, with the soft Arrows of pretended Friendship. But if once thou appearest, with the Naked Face of an Enemy, I'm presently on my Guard.

Thou accusest me of many Crimes, whereof I was never Guilty, loadest me with a Thousand undeserved Reproaches, and all to vent thy Choler: Threatning me with Revenge, because I once excus'd the Lateness of my Address to *Mine-zim Aluph Bassa*, then newly Vested by our Munificent *Sultan*, by laying the Blame on the Badness of the Ways. or the Insolence of Soldiers by whom the *Posts* are often intercepted in Time of War: or, in Fine, on thy Neglect in not supplying me with more early Intelligence. Wherein 'tis easy to discern, That thou wert the last I wou'd accuse to that *Minister*, though thou wert Principally in the Fault. For I was afterwards inform'd, that the *Posts* were neither retarded by any *Impassable* Roads, or stopp'd by the Orders of *Military* Men, but arriv'd here at their accustomed Seasons. Wherefore thou hast no Reason to be offended at me, unless it be for the Shortness of my Accusation, and that it was defective in Malice.

Thou wou'dst take it ill, if in my own Defence I should complain to the *Vizer Azem*, of thy frequent Neglects in this Kind. But I scorn to vindicate my self, at the Price of another Man's Disgrace and Peril. Only I advise thee, to forbear threatning. It is a Reflection on thy Prudence, to Menace a Man who has no other Resentments of thy Passion, than to own himself oblig'd to thee, for so open a Discovery of it. Wou'dst have the very Spleen of my Humour? I smile at thee. Thou hast made me as Jecund as *Democritus*. If thou know'st not who I mean; He.

He was a pleasant sort of a Philosopher, to whom all Human Actions, were Objects of Mirth. There was another whining Sage, that perpetually wept. The most Comical Passages, and such as mov'd all Men to Laughter, drew Floods of Tears from his Eyes. His Name was *Heraclitus*. It is hard to determine, which of these Two was in the Right. But I think I am not much in the Wrong, to be a little pleasant with thee. Perhaps, it may put thee into a better Humour. However, I would not have thee be displeas'd with thy self, for being of so peevish a Disposition. 'Tis observ'd, That Passionate Men are always best Natur'd, and free from secret Malice. *Choler* is as necessary as our *Blood*. Without the *Latter*, we cou'd not live; and if we were void of the *Former*, our *Lives* wou'd be as *Unactive*, as that of *Snails* and *Oysters*. We shou'd be absolute *Drones*.

Hippocrates, the famous *Physician*, says, This *Complexion* is the most Noble of all the *Four*, transforming Men to *Heroes*, and refining our *Earthly Mold*, to a Constitution like that of the *Immortal Gods*; whose *Bodies* according to the *Poets*, consist wholly of an *Ethereal Flame*.

Therefore be not discouraged, neither repine at a Temper, which ranks thee among those, to whom *Sacrifices* are made. On the other Side, take it not amiss from *Mahmut*, if he tells thee, he has not Devotion enough, to become thy *Voluntary Victim*.

Yet if I cannot be so obsequious as to throw my self away, by acknowledging Crimes wherein I was never concerned, and for which I have a Natural Abhorrence: rest satisfy'd at least, That I will serve thee as far as I can; without entrenching on the Duty I owe to the *Grand Signior*. And be assured, I will do thee no Harm, so long as thou observest that Rule.

In fine, I advise thee to order thy Steps like a Man that is walking in the *Bogs of Egypt*, where if he observe the *Track* of those who have gone before him, he may be safe; but if his Foot slips, he Sinks in the *Mire*. Such is the *Life of Courtiers*.

Paris, the 18th. of the 2d. Moon,
of the Year 1651.

LETTER XIII.

To Minezim-Aluph, Bassa.

IN the Beginning of the last Year I sent thee a *Dispatch*, wherein I acquainted thee with the *Imprisonment of Three Princes of the Royal Blood of France*. Now thou shalt receive the *News of their Liberty*.

They were releas'd by an *Order from the King*, on the 13th. Day of this *Moon*, and arrived in this *City* on the 16th, which was Yesterday, attended by a numerous *Carvalcade*, consisting of some *Princes*, divers of the *Nobility and Gentry*, and one would think, of *Half the Citizens of Paris*. Even those who Triumph'd last Year, and made *Bon-fires* for their *Confinement*; Yesterday throng'd out of the *City*, to welcome them Home with *Acclamations of Joy*, and to *Congratulate their Release*. So fickle and inconstant a Thing is the *Multitude*, driven hither and thither, with every *Artificial Declaration of Statesmen or Pretence of Faction*.

But

But there were divers Princes and Noblemen who from the First Hour of their being seiz'd, resolv'd not to leave a Stone unturn'd to procure their Freedom. The *Grandeës* that were their Friends, retir'd to their Governments, and rais'd *Rebellions* in the *Provinces*. All the Kingdom was harass'd with *Civil Wars*. The *Parliaments* decreed against the Court: And there wanted not *Cabals* of Seditious Courtiers, even in the *Palace* of the King, to undermine the Royal Authority; which the Cardinal Minister thought to establish, by the Imprisonment of the Princes. In all Places, the King's Interest ran Retrograde.

Thou wilt not wonder at this when thou shalt know, that the Princes of France are not Slaves to the King, like the *Bassas* of the most Serene Empire, who owe all their Greatness, to the sole Favour of our Munificent Sultans. These Princes enjoy all that and more by Inheritance, which our *Grandeës* acquire only by their Merits, and the Smiles of their Sovereign. Hence it is, that their Interest is rivetted in the Hearts of the People, who revere the *Blood Royal*, in whatsoever Channel it runs.

Therefore thinking Men blame the Cardinal's Conduct in this Affair; saying, There was neither Justice nor Policy in it. Indeed, if a Man's Wit is to be measur'd by the Success of his Contrivances, the Censure of these People is true. For the Cardinal seems to have made a Trap for himself.

As soon as he perceiv'd the King was prevail'd on by the Importunity of his Uncle, the Duke of Orleans, and the Parliament of Paris, to release the Princes, and that they had at the same Time earnestly begg'd of him, that this Minister might be remov'd from the Court; he suddenly pack'd up his Moveables, and with-drew private-ly

ly towards the Place, where the *Princes* were Confin'd: Hoping, that though he had lost his First Point, yet he might make an indifferent After-Game, by going in Person to the *Royal Prisoners*, and assuring them, 'twas to him they ow'd their Release; since it was in his Power to carry 'em away with him, as also those who brought 'em the King's *Mandate*. For, he travell'd not without a considerable *Guard*.

'Tis said, the *Princes* receiv'd him with seeming Complements and Addresses of Civility; promising their Friendship to the *Cardinal*, now a *Voluntary Exile*, and in a worse Condition than themselves.

It is very strange that so great a *Minister*, who inherited all that *Absolute Power*, which his *Predecessor Richlieu* had at this Court, should thus on a Sudden abandon his Fortune. But it is thought, he is not gone to pick Straws.

However, he has by this timely Flight, avoided the Displeasure of seeing himself compell'd to depart by an *Arrest of Parliament*, which was published within two Days after he was gone; commanding him to depart the *Kingdom*, within Fifteen Days.

The Wise *Minister*, foresaw this Disgrace approaching, and therefore thought it more becoming his Honour, to depart of his own Accord: Having still the Advantage, to reproach the *State* with Ingratitude, in that they have reduced to such Streights, the Man by whose Auspicious Conduct, *France* had been elevated to an Extraordinary *Grandeur* in *Europe*.

By this thou may'st comprehend, *Illustrious Bassa*, that there is no *Stability* in *Human Greatness*; but that the *Wheels* of a *Courtier's* Life, run through Unequal Tracks, often sticking in the Mire of the Valley, and not seldom threatening to overthrow a Man,

Man, and cast him Headlong from the *Precipice* of a *Mountain*. Against these *Inconstant Turns* of *Fortune*, I advise thee to be arm'd with *Moderation*; since no Man can avoid his *Destiny*.

Paris, 14th. of the 3d. Moon,
of the Year 1651.

LETTER XIV.

To Isouf, his Kinsman at Fez.

I Am glad to hear thou art alive. Thy Letter came in a good Hour; for I bear a true Affection to those of my *Blood*, and have been particularly anxious for thee these many Years. The Sun has *Nine Times* measur'd the *Twelve Signs* of the *Zodiack*, since I receiv'd thy last Letter before this, or heard any News of thee. It seems, thou hast travell'd a great Part of the Earth, during that Time.

'Twas kindly done of thee, to remember thy Sick Uncle's Request, when thou wert at *Aleppo*, in making *Oblations* for his *Health* to *Sheigh Bou-bac*, the *Santone*; and distributing *Corban* to the Poor, in Honour of *Syntana Fissa*.

Thou hast sent me a large and satisfactory Account of thy *Observations* in *Asia*: Yet I am sorry, thou hadst not Time to penetrate into the *Religion* and *Secrets* of the *Indian Bramins*. I am more ambitious, to pry into the *Wisdom* and *Learning* of those *Philosophers*, than into any other *Species* of *Knowledge* whatsoever. Methinks, 'tis pity the *Records* of so vast an *Antiquity*, shou'd be conceal'd from the Rest of the *World*, and only known

Known to those *Happy Priests*. I protest, 'tis impossible for me to think of it without Envy. But perhaps, it is the *Will of Heaven*, to lock up those *Mysteries* in the *Remotest Provinces* of the *East*, as a Reward of their Constancy, in adhering to the *Traditions* of their *Fathers*, which know no *Origin*; and as a Reproach to all other *Nations*, who in *Matters of Religion*, have been *Mutable* as the *Winds*.

I have convers'd with several *Jesuits* and others, who have been in the *Indies*; but they seem to relate all things Partially, out of a *Natural Aversion* for the *Manners* of the *East*: And I knew not how to disprove 'em till my Brother *Pestelibali* undeceived me. He has also visited those *Parts*, and resided a considerable *Time* in *China*. It is a difficult Thing for a *Traveller*, to keep himself within the *Bounds of Truth* in his *Relations*; but, I believe, he has not exceeded. Thy *Journal* touches but lightly the *Indian Affairs*, not having *Leisure*, as thou tellest me, to observe much. However, thou hast made *Amends* in thy *Relations* of *Persia*, *Tartary*, and the *Land* of the *Curds*.

I depend much on thy *Promise* of sending me a *Journal* of thy *Travels* in *Africk*. To that *Quarter* of the *World*, I am much a *Stranger*; not having met with any *Authentick Relation*, of the *Regions* in the *South*.

It seems, thou hast been in *Aethiopia*, *Libya*, *Egypt*; and, in *Fine*, all over the *Torrid Zone*.

Historians tell *Wonderful Things* of these *Parts*. *Herodotus* mentions a *Sort of People* in *Africk*, whose *Bodies* were more *Venomous* than *Serpents*. These affronted once at the *Winds*, for driving the *Sands* of *Libya* into their *Country*, and filling up all their *Wells* and *Streams*, enter'd into a *War* against the *Kingdom* of *Æolus*; but the *South Wind* met 'em

'em in their March, and bury'd 'em under *Moun-
tains of Dust.*

I do not represent this to thee as a Truth, tho' related by that Learn'd *Grecian.* Thou may'st repute it for a *Fable*, as I do. But let this Passage be a Hint, that I expect from thee none but solid Remarks.

It wou'd please me to be assur'd of one Thing, which Perhaps thou hast heard of when thou wast in *Barbary.* Very credible *Authors* report, that when the *Phanicians* were expell'd by the *Israelites*, and driven into this Corner of *Africk*, they set up Two Pillars of *Marble*, whereon they Engrav'd these Words, as a Lasting Monument of their Expulsion, *WE ARE A REMNANT OF THOSE, WHO FLED FROM THE FACE OF JOSHUA, THE ROBBER, THE SON OF NUN.*

The First Invention of *Ships*, is by some ascrib'd to these People, whom Necessity taught to seek Rest on the Unquiet Ocean; since the more Turbulent Sons of *Jacob*, wou'd not permit them to enjoy any Repose on the Land, having harass'd 'em from one Place to another, till at length they drove 'em to the very Borders of the Earth. But, thou knowest, the *Chineses* pretend to the Use of *Ships*, many Thousand Years before this Depredation of the *Israelites.* Every Nation aims to be esteem'd the most Ancient. And when there was formerly a Dispute between the *Egyptians* and *Scythians* on this Point, it was adjusted in Favour of the Latter; but the *Chronologies* of the *Chinese* and *Indians*, far exceed all others in the World. For they seem to outstrip Time it self in *Antiquity*; at least, they transcend the Common Date of the World's Creation.

I have heard a Traveller assert, That as he was journeying through the *Desarts* of *Libya*, he discover'd an *Altar* of *Stone*, with this Inscription on it,

it, in *Grecian Characters*, *I POLYSTRATUS OF ATHENS, HAVE CONSECRATED THIS ALTAR, TO ALL THAT IS GOOD IN HEAVEN; AND IF THAT ALL BE BUT ONE, AS SOME SAY, MAY THAT ONE ACCEPT MY VOWS.*

I desire thee to inform me, Whether thou hast ever seen or heard of such an *Altar*, when thou wert in those *Parts*. You *Travellers*, must expect this Kind of Trouble from your Friends. Every Body is Naturally Inquisitive, and Desirous of Knowledge.

'Twill be acceptable also to send me an *Abstract* of the *Present State* of *Fez*. I should be glad to hear of the Health of *Abdel Melec Muli Omar*, the Superiour of the Magnificent College in that City, built by *Al' Habu Ennor*, King of the Country. They say, it cost him Two Hundred and Forty Thousand *Sequins*.

'Tis added, That in *Fez* there is a *Mosque* near Half a League in Circuit: In which are as many *Gates*, as there be *Days* in the *Revolution* of a *Moon*. And that the Number of the *Pillars* which support it, is equal to the *Year* of the *Hegira* wherein it was Founded: being encompass'd also, by Seventeen High *Minarets*; besides Innumerable *Domes* and *Terrasses*. Having also 900 *Lamps* burning in it by Night, and 300 *Windows* to let in the Light of the Day. The Revenue of this famous *Mosque*, is said to be 36500 *Sequins* a Year. They relate many other things of *Fez*, and the *Provinces* belonging to it. Of all which, I desire thee to send me a *Distinct Account*.

I had almost forgot one Passage, which I have read in the *Ancients*, concerning a certain subtle *African*, whose Name was *Psaphon*. This Man had train'd up a *Parrot*, to repeat very frequently these Words, *Psaphon is a Great God*. When the Bird

Bird had perfectly learn'd his Lesson, he let it loose; which being accustomed to a Domestick Life in a Cage, fled not presently to the Fields, but perch'd on the *Temple* of the Town, where it was heard by the People, to utter the aforesaid Sentence aloud, and very often. They, Ignorant of the Quality of *Parrots*, and led with *Native Superstition*, esteem'd it an *Oracle* from *Heaven*. Wherefore immediately flocking to the House of *Psaphon*, they offer'd *Sacrifice* to him, and in all Respects treated him as a *Divinity*.

Whether this Story be true or no, 'tis certain, *Idolatry* had no better Foundation, than *Artifice* and *Lyes*: Unless we shall conclude with the *Poet*, *That Fear made the First Gods in the World*. Goulin, let there be a frequent Intercourse between us. It will be profitable to thee and me.

Paris, 5th. of the 4th. Moon,
of the Year 1651.

LETTER XV.

To Kerker Hassen, Bassa.

'TIS a Custom in the Court of Rome, that every Nation of the West, has a Protector among the Cardinals there, who are Princes of the Roman Church. Such I esteem thee, in the most Exalted Court of the East.

Arabia gave thee thy first Breath: But thy own Merits have lifted thee up to the Dignity of a Bassa, a Prince of the Ottoman Empire, whose Limits far exceed those of the Modern, or even of Ancient Rome.

'Tis.

'Tis from hence, our Countrymen address to thee, as to their Patron; using thy Power and Mediation with the *Grand Signior*, in all their Necessities.

Among the Rest, wonder not that the humblest of thy Slaves, *Mahmut*, the Son of thy Father's Neighbour, falls at thy Feet, in a Time of great Distress; in the Agonies of his Spirit, the Hazard of his Fortune, and Peril of his Honour, which he values more than his Life.

I complain not of the many repeated Abuses and Contempts I have received from some in the *Seraglio*, to whom it belongs not, to meddle with Things out of their Sphere, much less to discourage the Faithful Agents and Missioners of the *Grand Signior*. Yet the Persecutions I have felt from their Hands, are such as wou'd drive another Man, less patient of Injuries, either to Revenge or Despair.

They have vilify'd all my Conduct in this Station; reproach'd my best Actions, with the odious Characters of *Imprudence* and *Disloyalty*; and misrepresented the smallest *Peccadillo's* (for which also, I have the *Muffi's* Dispensation) under the Ignominious Title of *Infidelity* and *Atheism*. In a Word, they thirst after my Blood: Nothing will satisfy their greedy Malice, but my Life.

I never was afraid to die, since I perfectly understood what it is to live. Nor can I be fond of protecting my Breath, when my Great Master shall please to call for a Surrender of it, for whose Service only it was given me. But it would render the Scene of my Death Tragical, and strew my Passage into the Other World with Thorns, to be sent out of This, under the Notion of a Traytor, who have acted my Part, without a real Blemish.

Ikingi, that Learn'd Tutor of the Royal Pages, was the first that broach'd this Enmity against me;

me; (for I have forgot the Prevarication of *Shashim Isthani*, the Black Eunuch, since the Time he acknowledged his Fault with much Candour and Ingenuity.) 'Twas that *Athenian Sophist*, who debauch'd the Integrity of my *Cousin Solyman*; and perswaded the Unwary Youth to enter into a Conspiracy against his Uncle. But I reprehended my Kinsman's Folly in one Letter; and his Answer, though late, convinc'd me, That he was not guilty of Malice, so much as of Rashness and Credulity. I was extreamly oblig'd to the *Kaimacham*, for his Benignity and Friendship in this Affair. The good old *Minister* had a real Kindness for me, and took no small Pains to penetrate into the Causes of my *Cousin's* eager Passion and Malice against me. At length he found it to be only the Practices of *Ikingi*, who took Advantage of *Solyman's* Temper, equally Loyal and Flexible, insinuated into his Youthful Mind, Monstrous Ideas of me; and, in fine set him a-railing at me with a fierce kind of Liberty, where-ever he came. The wise *Bassa* soon open'd my Kinsman's Eyes, brought him to his Sense; and the Issue of all was, that *Solyman* writ me a Letter of Apology.

But since this, the *Master* of the *Pages* has laid new Trains for me, and drawn a great many more to his Party. He has corrupted *Mustapha Guir*, an Eunuch, and *Page* to the Old *Queen*; with whom I once held a Correspondence, and, as I thought had contracted a Familiarity and Friendship. But, it seems it was only an Appearance, without Reality. I could give thee a long List of those, whom this *Academick* has taught to slander *Mahmut*; But I will not appear so Revengeful. Besides, this is not the only Grievance of which I complain.

Shall

Shall I remonstrate to thee, most Excellent and Serene *Bassa*, the true Cause of my Uneasiness? I am weary of living among *Infidels*. Favour me with thy Assistance, and Intercession, that I may have leave to retire from this Place, and vindicate my self before the Faces of my Enemies. And having had that Honour, rendring also a just Account of the Affairs wherewith I am entrusted, I may visit my *Native Country*, and spend the Residue of my Days in *Arabia*, the Scene of all our *Prophet's* Great Actions, the Place where I first drew my Breath. I languish for the Aromatick Air of *Admoim*, the Crystal Fountains, and Cooler Shades of that Happy Province. I long to see the Groves which encompass the *Village* of my *Nativity*, the Turrets of thy Father's House, and the *Mosque* of *Hasen* the *Prophet*. For, tho' I took no Notice of these Things in my Infancy; yet having once seen 'em in my riper Years, when I were able to make more lasting Reflections, I shall never forget these delightful Objects, so long as I live.

If this be an Infirmary, Pardon it, *Illustrious Arab*, since it is Natural to all Men. Thou thy self, hast enjoy'd the Pleasure of revisiting that sweet Region: Pity *Mahmut*, who burns with Desire to taste the same.

Or if this shall be thought too great an Indulgence, to the poor *Exil'd Mahmut*; yet it will be easie for thee, who art a Favourite, to obtain of the *Grand Signior*, that I may at least be recall'd from this *Employment*, and some body else substituted in my Place. There are those among my Enemies, who are Ambitious of the Fatigue; and *Ikingi*, my Old Friend, would exchange all the Honours he is possess'd of in the *Seraglio*, for this Obscure, yet Hazardous Post. 'Tis Pity but such a Man's Thirst of Perils, should be gratify'd.

But

Vol. IV. *a Spy at PARIS.* 141

But if after all that I have said, my *Superiours* shall think it expedient to continue me here, I am resign'd: Only desiring, that from henceforth my Slanderers may be suspected, as Men ill affected to the *Sublime Port*, for traducing a Man that has waded through a Thousand Difficulties, Temptations and Perils; and serv'd the *Ottoman Empire* in this *Station*, fourteen Years without making a false Step, or Transgressing the least Point of his Instructions.

I hear that *Chusæin Bassa*, is made *Vizir Azem*. The *French* have a very great Opinion of his Valour They are generally *Impartial Criticks* in *Martial Affairs*, scorning to deny a *Brave Enemy* his *Due Character*.

We are at present barren of other News save a New *Arrest* of *Parliament* against *Cardinal Mazari-ni*, and all his Kindred and Creatures; whereby they are declared *Enemies* to the *State*, and charg'd with a long Catalogue of Crimes, whereof perhaps they were never Guilty.

Here are also some flying Reports of the *Cardinal's* Death: who, they say, has poyson'd himself for Grief of his ill Success in this *Court*. But I esteem this, only as the Froth of his Enemies Malice, who really wish him Dead; and, to discourage his Friends, give it out that he is so.

Serene Bassa, I commit my Affairs to thy Protection, beseeching thee, to do the Office of a Countryman and a Friend, to the betray'd for God.

Paris, 26th. of the 5th. Moon,
of the Year 1651.

LET-

LETTER XVI.

To Chusaein Bassa, the Magnanimous Vizir Azem, and Invincible General of the Ottoman Forces in Candia.

I Am not much above Forty Three Years Old, yet have seen Great Changes in the World, mighty Revolutions in Kingdoms and States, and the Death of many Sovereign Monarchs, Illustrious Generals, and Wise Statesmen. Doubtless, all Sublunary Things, are subject to Vicissitude. There appears Nothing Constant and Settled, but the Heavens and Stars. They indeed persevere in their Immutable Courses, never change their Orbs, nor start from their Eternal Posts. The Sun rises and sets at his accustom'd Hours, and the Moon exactly observes the determin'd Periods of her Encrease and Wane: These vary only, as the Seasons of the Year, with Exquisite Regularity, and Constant Returns.

But here below, there is an Universal Transmigration and Metempsychosis of States, and Forms of Things: A Perpetual Flux and Reflux of Human Events. Men die hourly, and others are hourly born to supply their Places. One Age treads close upon the Heels of another. And we who live at present, as we walk in the Steps of our Fathers, so shall we follow them down to the Grave, where our Flesh by a new Metamorphosis, shall be turn'd into the Bodies of Worms, Insects and Serpents: And what shall become of our Souls, is Uncertain.

I was born in the Reign of Sultan Achmet, from whom our present Sovereign is the Sixth Emperour, that has ascended the Glorious Throne of the Otto-

mans. May God grant him a Long Life, and a Series of Years blest'd with Continual Health, and Victory over his Enemies. I pray Heaven also, to perpetuate thy New Office, to the last Period of the Sultan's Life; and in wishing this, I say all that can be expected.

But when I reflect on the frequent and bloody Tragedies, that have been acted in the *Seraglio* since I can remember, and the many Sacrifices that have been made of Sultans, Vizirs, Bassa's, and Principal Ministers of State, besides the Massacres and Butcheries of meaner Persons; It makes me melancholy, amidst the Joys I conceive for thy late Exaltation; and fills me with Fears, lest my good Wishes to the Grand Signior and Thee, who art his Right Hand, shou'd by some sinister Decree of Fate, be almost as soon disannull'd as pronounc'd. I pray Heaven avert my melancholy Presages.

The Death of the Old Queen (the News of which is lately arriv'd at this Court) does but revive and encrease my Apprehension, of Greater Tragedies to come: Because one Act of Cruelty, still propagates another. Revenge is Prolifick, and Mischiefs is never at a Stand. 'Tis true indeed, as it is not decent to insult o'er the Ashes of Illustrious Persons; so neither has a Loyal Mussulman, any great Reason to mourn for the Fall of a Woman, by whose Connivance her Royal Son, and our late Great Master, Sultan Ibrahim, fell a Sacrifice to the Musti's Indignation. 'Twas an Unnatural Part in a Mother: And we may say, the Divine Justice has overtaken her, in making her Grandson sign the Warrant for her Death, with the Consent of that very Musti, at whose Instigation she had consented to the Murder of his Father.

Yet after all, may not she have left behind her a Party in the *Seraglio*, or at least in the State, who

who will Study to Revenge her Fall; or, however, do some Mischief to prevent their own? Let me not seem to contradict my own Arguments, and whilst I plead against Revenge and Cruelty, appear an *Advocate* for those Inhuman Passions. I do not mention the surviving *Creatures* of this Unhappy *Queen*, to excite in thee, false Sentiments of Justice, suspicious *Chimera's* of a possible *Conspiracy*, and so stimulate thee to punish them by Anticipation, for Crimes of which perhaps they never will be Guilty. I rather suggest these Things, that after so many *Tragedies* in the *Royal Family*, a Stop may be now put to future Mischiefs; lest, whilst Men pursue a particular and self-Interests'd Revenge, the Contagion should spread, and *Cruelty* become Universal, and Infinite.

Let it suffice, that no less than Three of our *Sultans*, have been Depos'd and Strangl'd within these Thirty Years: Not to mention the *Deluge* of *Royal Blood*, that has over-flow'd the Private Chambers of the *Seraglio*, the Prisons of the *Ottoman Princes* Brothers or Sons to the *Emperours* formerly Reigning.

These were Barbarous Cures of untimely Jealousies; and it is Pity that such Royal Massacres, should ever be repeated again. Why should the *Posterity* of *Ottoman*, be in this Regard the only Unfortunate *Princes* on Earth? Were it not much more Noble, and equally Wise, to take the Measures of *Aethiopian Policy*, where to prevent Sedition and Discords about *Succession*, the *Princes* of the *Blood* are confin'd indeed, but to a very Pleasing Liberty: Whilst they have Palaces, Parks and large Fields at Command; are serv'd by a *Princely Train*, and deny'd no Lawful Pleasures, within the *Pale* of their *Restraint*: For there is an exceeding high Mountain in the Country, the
Top

Top of which is very Spacious, containing, large Tracts of Ground, many beautiful Seraglio's furnish'd with whatsoever can contribute to the Enjoyment of these Princes, or at least to compensate for their Want of greater Liberty. This Mountain is environ'd with a high and strong Wall, having but one Entrance, and that guarded by Soldiers; so that no Man can go in or out, who has not the Emperor's Warrant, or at least a Permission from the Prime Minister of State: For he, upon the Death of the Emperour, immediately calls a Council of the Supreme Officers, who from among these Imprison'd Princes, chuse him whom they think most worthy to succeed. The rest, who never felt the Appetite to Reign (for they are carry'd to this Place in their Infancy, and kept in perpetual Ignorance of State-Affairs) pass away their Time without Envy, or repining at the Exaltation of their Brother, Addicting themselves wholly to the Innocent Delights of that Rural Life, or to the Study of Books, whereof they have great Plenty in their Libraries, and those altogether treating of Matters of Divine or Natural Speculation. Whereby, though they know nothing of State-Artifices, and Intrigues of Courts, yet they become able Philosophers, and vers'd in all the Liberal Sciences.

Wou'd to God our Ottoman Princes (I mean the Younger Brothers) had but half this Liberty, granted them. Then the Infidels wou'd have no reason to call the Exalted Port, a Nest of Vultures.

But we must not find Fault with the Actions of our Sovereigns, though they tend to the Scandal and Ruine of the Mussulman Empire. Yet I know to whom I write these Things; having often heard thee declaim against this Barbarous Custom, of shutting up the Royal Off-Spring in a Dungeon, without Light or Comfort during their

H

Lives;

Lives; which many Time are also Cruelly shorten'd, by the Hands of the Executioner.

But, turning our Eyes from the Tragedies of the East, let us fix 'em on the Affairs of the Nazerens in the West.

The chief Discourse at present is, about a Marriage lately solemniz'd between the Emperour of Germany, and the Dutcheß of Mantua. She is his Third Wife successively; for Polygamy is not allow'd, even to the Sovereigns in these Parts, where the Priests bear all the Sway.

The Posts from Sweden inform us, of the Death of General Torstenson, of whose Exploits in Germany thou hast often heard. That Empire is very Unfortunate, spending its Time and Vitals, in Unprofitable Assemblies and Consults, whilst her Active Enemies take whole Provinces from her with Ease: But this need not grieve Us.

Great Atlas of the Mussulman Empire, I wish thee the Continnence of Scipio, the Fortune of Alexander, and the Temperance of Cato; who when he was marching through the Sands of Libya with his Army, all ready to expire with Thirst, and one of his Soldiers brought him his Helmet full of Water, as a rare Present in that General Distress, gratify'd the Soldier for his Gift, but spilt the Water on the Ground, saying, That since there was not enough to satisfy the whole Army, he wou'd not taste a Drop; and that he was Unworthy to be a General, who wou'd not endure as much Hardship as the meanest Soldier.

Paris, 26th. of the 5th. Moon,
of the Year 1651.

LET-

LETTER XVII.

To Nassouff, Bassa of Natolia.

PRAISE be to God, Lord of the Seven Heavens, and of all that is within their Circumference: These *Western Nazarenes* are always a quarrelling. They are resolv'd to do their Parts towards the fulfilling the *Mussulman Predictions*, and those of their own *Prophets*. It makes me smile, to see these *Infidels* employing their Arms against each other, contending about *Petty Rights* and Possessions, whilst they neglect the *General Conservation* and Defence of *Christendom*, from the *Impetuous Torrents* of our *Invincible Armies*.

The *Electo*r of *Brandenburgh*, is enter'd into the *Dutchy* of *Mons* with considerable Forces, pretending to adjust, I know not what *Differences*, between those whom they call *Catholicks* and *Protestants*.

'Twould be too tedious for a Letter, to run back to the *First Original* of this War, and trace it down from above a Hundred Years ago to the present Time. Besides, 'tis of no Import to a *Mussulman*, to hear a long Story of the Marriages, Deaths, Heirs, and Law-Disputes of these *Petty Infidel Princes*. Yet, that thou may'st know something of it, I will relate the whole Business as briefly as I can.

In Year 1546. *William Duke* of *Mons*, *Juliers* and *Cleves*, marry'd *Mary* the Daughter of *Ferdinand I. Emperour* of *Germany*, and by this Match obtain'd of the *Emperour* (whom they call *Cesar*, as they did the *Ancient Emperours* of *Rome*, whose *Successor* he pretends to be) some Privileges, touching the *Succession* of his Children, and their

H 2

Right

Right to his *Dominions*; and particularly, that this vast *Estate* should not be Divided, but rest in the entire Possession of One *Heir-Male*, or in Default of that, it should descend to the next *Female*, which, as I am told, is a Custom in *Germany*; that so the *Grandezza* and Authority of *Princely Families* may be supported.

I will not trouble thee with the particulars, which would take up a *Volume*. But in short, it appears, that notwithstanding all the strict Provision that was, or could be made; this great *Estate*, after it had remain'd Sixty Years *United*, was at Length Divided between Two *Princes*, both claiming an Equal Right to the *Whole*; yet to prevent Wars and Effusion of Blood, each was contented with *Half*. These were *Wolfgang*, Duke of *Newburgh*; and *Ernest*, *Marquess* of *Brandenburgh*. In whose *Families*, the Parted Succession has continued to this Day.

The Occasion of the present Quarrel, is their Difference of Religion; the Duke of *Newburgh* being a *Catholick*, and he of *Brandenburgh* a *Protestant*. It seems, the *Brandenburghers* had formerly made Inroads on those of *Mons* and *Juliers*, carrying away Captive their *Friests* and *Dervises* from their *Altars* and *Convents*, and detaining them in Servitude, for many Years, contrary to certain *Articles* that had been drawn up between 'em. They also used 'em with great Cruelty, and committed a Thousand Insolences on the *Roman Imaums*, where-ever they got 'em in their Power.

Thus their Affairs continu'd, till the late Agreement at *Munster*. Since which Time, the Duke of *Newburgh* endeavoured to free his Subjects from their former Calamities, and restore things to their Ancient State.

The *Electör* of *Brandenburgh*, making this an Occasion of War, has now invaded the *Dominions* of

of the said *Duke*. He is not gone in Person, but has sent a good Soldier whom they call *Orho Sparr*, with Four thousand Men to begin the Campaign; who, 'tis said, will be follow'd by a greater Army.

But before he took the Field, the *Elector* of *Brandenburgh* had an *Interview* and *Conference* with the *Duke* of *Saxony* about this Affair, who is also a *Protestant*: So that 'tis thought, no small Disturbance will arise in the *Empire*. All Joy and Peace to *True Believers*!

He of *Brandenburgh*, has caus'd a *Declaration* to be spread abroad full of Specious Pretences, that so his Conquests may be the more easy. He talks of nothing, but restoring the People of *Juliers* and *Mons* to their Ancient Liberties and Rights, both in Civil and Religious Matters; promising the fairest Things in the World, to those that obey him, and receive his Armies with Friendship: On the other side, threatening to treat those who resist him, with the utmost Severity that is due to Traytors and Rebels. And all this, for the Sake of Two or Three Insignificant Ceremonies and Opinions, wherein they differ; mere Trifles, Literal Whimsies, the Sport of their *Doctors*, the Spawn of wanton and luxuriant Brains. For, no greater was the Original Difference between the *Lutherans*, and those of the *Roman Church*: One will be sav'd by the Strength of his Fancy, which he calls *Faith*, without doing any Good Work towards it: The Other toils all his Lifetime to merit Heaven, and thinks he can never do enough to obtain his End. He wears out the Pavement of Churches, and makes the Skin of his Knees like that of a Camel, with perpetual Kneeling, and Praying to Images and Pictures. And after all, they may be both damned, for ought I know, for their Ill Lives. They tear and devour

one another like wild Beasts, and think to gain *Paradise* by their Unnatural Zeal.

The Duke of Newburgh has publish'd a *Manifesto* against the Proceedings of *Brandenburgh*, and solicited the Duke of *Lorrain's* Aid; as also that of *Leopold*, Arch-Duke of *Austria*. What will be the Issue, no Man knows; but oft-times, a small Spark kindles great Fires: And it is not impossible, that this little Feud, may set the whole *Empire* in a Flame.

Mighty *Bassa*, I pray Heaven bless thee with Peace, Health, and thy due Revenue. If these be not enough to make thee Happy, I wish thee an Increase of Honours, and all the *Glorious Fatigues* which Mortals court as their Way to Bliss.

Paris, 20th. of the 7th. Moon,
of the Year 1651.

LETTER XVIII.

To Useph Bassa.

SUSPECT me not: I have an equal Esteem for thee, as I have for the other *Bassa's* and *Ministers* of the *Divan*. But I find it difficult to please any. They are Captious, and every one wou'd have all my Letters address'd to himself: As if I were plac'd here to serve *Particular* Interests, and not the *Publick*. However, I cannot but acknowledge the tacit Honour they do me, in being so covetous of poor *Mahmur's* Correspondence. I wish I were in a Condition to be more Partial: Then I wou'd quickly make thee and some others sensible, which are the Persons, for whom I have a peculiar Regard.

But

Vol. IV. *a Spy at PARIS.* 151

But as the Case is at present, I must observe the *Instructions* I have receiv'd; and, by Turns write to all.

Wherein, if I fail of *Arithmetical Proportions*, I will make Amends by the *Rules of Geometry*: If I write but seldom to some, I desire that the Length of my Letters, and Solidity of the Matter, may be accepted as a proper Supplement.

But thou hast no Reason to complain on this Score, unless it be of thy self for travelling into *Remote Countries*, whither I knew not how to follow thee with Letters, or any other Way. Besides, the former Friendship that has been between us, is a sufficient Counterscarp against all Suspicion of Neglect on my Part, who am a Thousand Times obliged to thee for so many repeated Favours. For the sake of God therefore, and *All that is Good*, wound my Heart no more with these undeserv'd Reproaches: But believe stedfastly, that *Mahmut* can never be ungrateful and false.

Thy Letter is a Miscellany of Friendly Complaints and Compliments. Thou givest me a Character, to which I do not pretend. 'Tis true, indeed, and I thank God and my *Good Stars* for it, that I was not born Blind, Deaf or Dumb. *Nature* gave me my *Senses* free from any Manifest Defect; and I have an Indifferent good *Memory*. When I was Young, I had an Inclination to read *Books*; and Fortune has since favour'd me, with many Opportunities for that Purpose. But I found the most profitable *Study* to be, that of *MATHEMATICS*, to which all the Laborious Pains of the *Schools* and *Academies*, serve only as a certain Gradation and Discipline. Nay, without these a Man may attain all the Knowledge that is Necessary to the Accomplishment of his Nature; for so did the First *Philosophers*, before *Books* or *Letters*.

ters were extant. If thou wilt be perfectly Wise, read the *ALCORAN*, and the *UNIVERSE*; After that, peruse *THYSELF*. Thou wilt find, Matter of Wonder and Improvement in Each; but most of all, in the *Last*: For *Man* is a Medley of *all Things*.

Were this Lesson well learn'd and practis'd in the *Court* of *France* there wou'd not be so many little Quarrels among these *Infidels*; or at least, such *Petty Originals*, wou'd not produce so many *Fatal Consequences*.

From the First Time the *Prince of Conde* with his Brothers were releas'd from their *Imprisonment* (whereof I have given an Account to *Minezim Aluph*) there appear'd much Coldness in the *Queen's* Reception of 'em, and their Addresses to her. On both sides they were at a Loss, how to behave themselves: For, all their Civilities were forc'd. 'Tis true, there was a Splendid Umbrage of Reconciliation; but it soon vanish'd. Their suppress'd Passions, discover'd themselves by Degrees, and at length broke out into open Enmity.

The *Queen* appear'd full of Condescension and Favours: But Young *Conde*, is as full of his Merits and brave *Exploits*; remembering what *Services*, he has done to this *Crown*. Besides, he is not void of Suspicion and Jealousie, lest all those Excesses of *Royal Kindness* are strain'd only to render him more secure, and so entrap him a second Time with greater Advantage. The Horror of his First *Imprisonment*, is yet fix'd in his Mind; from whence it will not be easie to efface it. Three Principal Servants of the *Queen*, were Banish'd, to remove his Fears: For he imagin'd them to be Instruments of Correspondence between the *Queen* and his old Enemy, *Cardinal Mazarini*. Yet she publish'd a Declaration, signifying, That the Cardinal

should

should be for ever Banish'd, not only from the Court, but from the Kingdom.

And this Moon the King being come of *Age*, invited the *Prince* to the *Ceremonies* usual on such Occasions: Which *Conde* apprehended as a Snare, and so fled out of *Paris*.

The Event of these Emergencies, is yet in the *Secret Pages* of *Destiny*: But in all Likelihood, a *Civil War* will follow. People are whispering, caballing and making *Parties* on both Sides. All the Powder in *Paris*, is engrossed and gone; but no body knows by whom. Some say, the *Prince* is posted into *Flanders*; others report, that he is retir'd to his own *Government*, there to raise an Army. The most knowing averr, That where-ever he is, he has Two Hundred Thousand *Sequins* in Bank, to give Life to his New Deligns, let them be what they will.

Think not this News of small Importance, *Serene Bassa*: But when thou hearest of the *Civil Wars* among *Christians*; especially in the Realm of *France*, the *First*, and most *Victorious Empire* of the *West*, look on thy *Right Hand* and on thy *Left*; for our *Holy Prophet*, or his *Herald*, is near at Hand.

Paris, 22d. of the 5th. Moon,
of the Year 1651.

LETTER XIX.

To Solyman, his Cousin at Constantinople.

THOU seest, what thy *Libertinism* has brought on thee. For my Part, I am Sick in reading thy Letter, full of Melancholy, and the worst Kind of *Enthusiasm*. H 5 Hadst

Hadst thou follow'd my Advice; or if that be contemn'd, hadst thou but obey'd the Precepts of thy Father, an honest Man, and one that went down to the Grave in Peace, thou would'st have Liv'd as happily as other Men; but now thou art overwhelm'd with *Hypochondriack* Vapours, and Dreams of a sickly Brain. I counsel thee, to purge thy self with *Hellebore*; for thou hast more Need of that, than of *Books*. In all my Life, I never heard such *Religious Nonsense* from a *Mussulman*, as thy last Letter is stuff'd with.

I have not Patience to make Repetitions, or answer every particular *Whimsie* of thine. But in God's Name, what makes thee fright thy self with such a Wrong Notion of Hell? It is a Common *Maxim* in Nature, That Nothing Violent, is Permanent. Either therefore, the Pains of the Damn'd are not Infinitely Intense, or else they are not Eternal in their Duration. Thou wilt say, The *Alcoran* itself asserts the Eternity of those Torments. But dost thou understand the Figurative Manner of Speech us'd in that Divine Book, and in all our Eastern Writings? Is it not common to call a very High Mountain, the Mountain of God? As if all the Mountains and Valleys of the Earth, were not equally his. So, to express an Uncertain Length of Time, 'tis Customary to use the Epithet [Eternal] Thus, we in ordinary Conversation say in Arabia, I love You Eternally, I will serve You, fight for You, &c. Eternally; and the same of the Contrary Passions: And yet we all know, we shall live but a few Years.

But, granting that the *Alcoran* speaks in a Literal Sense; it does not follow, That those Pains are without Intervals of Rest. We read of the Tree *Zacon*, which grows in the Center of Hell: But who will interpret, what is understood by this Plant?

Cousin,

Cousin, make use of thy Reason; and practise the Best Things. As for our Condition after *This Life*, trouble not thy self; for no Man knows, what will become of him when he goes Hence. However, we cannot believe, the Supremely Merciful Delights in Cruelty.

There is a *Path*, which the *Eagle* has not winged; nor the *Serpent* trac'd, though 'tis obvious to both. But their own Rashness blinds them, and they cannot discern the *Way* of the *Wise*. There are Men of towering Speculations, and others very Crafty; yet neither one nor t'other, can grope out the Direct Road to *Bliss*. If I may advise thee, let *Nature* be thy Guide. Do nothing, but what *Humanity* prompts thee to: 'Tis this alone, distinguishes thee from other Animals. Honour the Memory of thy deceas'd Parents, love thy Friends, and be generous to thy Enemies: Do Justice to all Men: Observe the Purifications and Prayers prescribed by the Law: But give no Credit to the Fables of Infidels. It is common here among the Christians, to paint Hell with Horrid Flames, and Devils flying up and down with red-hot Prongs, to toss the Damn'd from Fire to Fire: And their Preachers make long and direful Harangues, on the same Subject: When all the while, neither they nor we know, *What* or *Where* Hell is, or after what Manner the Wicked shall be Chastis'd.

Only the Illuminated of God have this Standard of Truth; That both our Pains and Pleasures after this Life, shall be Exactly proportion'd to our Virtues and Vices. There is no Malice or Injustice, in the Good Creator of All Things.

Cousin, once again, let thy Senses be awake, and suffer not thy Reason to dream of Things, which have no Existence. For assuredly, God is the most Impartial Judge of the Universe.

Paris, 12d. of the 10th. Moon,
of the Year 1651.

LET

LETTER XX.

To Endel Al' Zadi Jaaf, Beglerbeg of
Dierbekir.

I Have not the Honour to know thee in Person, but have heard of thy Fame. So Mortals are unacquainted with the Secrets of the Fixed Stars; yet we observe their Lustre and Rank, and the Figure they make in those Remote Worlds.

Thy Exploits among the Curds and Georgians, are not unknown in these Parts. The Franks that travel in the East, have transported hither such a Character of thy Magnanimous Actions as makes all Men of Honour in Love with thee: And I have conceiv'd a particular Veneration for thy Vertues. May God encrease them with thy Hours, and grant thee a Monopoly of Bliss.

Thou art plac'd in an Eminent Seat, and may'st with Reason be call'd Lord of Lords, as thy Title imports; for thou art Possessor of the Terrestrial Paradise, if we may give Credit to the Tradition of the Ancients. They tell us, that for a Time Adam dwelt there, with his Second Wife; and that the particular Place of his Abode was an Island, encompass'd with the Rivers Euphrates, Tygris, Pison, and Gihon. From whence it was call'd Mesopotamia by the Greeks; which signifies A Region environ'd with Rivers.

All the West of Asia, have a profound Respect for this Country. And the Jews relate strange Stories of a Tree in Dierbekir, which grew Five Hundred Miles high, in the Days of Adam; which they say, was cut down by an Angel, lest Man should climb to Heaven by it before his Time. For, it seems, Ambition was a Vice, early as our Nature;

Nature; and *Adam*; was no sooner sensible that he was a *Man*, but he aspir'd to be a *God*, or something like *One*: So great a Charm there is in Honour and Authority.

They say also, that *Abraham* was born in this *Region*. However 'tis certain, if there be any Certainty in *Records* and *Histories*, that he resided there a considerable Time. But thou knowest best, what *Traditions* thy *Subjects* have of these Things.

The *Chinese* and *Indians* laugh at all this, as a *Romance* of *Later Date*, than their *Chronicles*; which make those *Extremities* of the *East* to be the *Stage* of the *first Mortals*. Instead of *Adam* and *Eve*, or *Alileth*, they assert the *Names* of the *Original Parents* of *Mankind*, to be *Panzon* and *Panzonar*: Whose *Off-spring*, they say, continu'd *Ten Millions* of *Years*; but at length were all destroy'd from the *Earth* by a *Tempest* from *Heaven*. After whom, they tell us, *God* created *Lontizam*, a *Man* with *Two Horns*, each as big and tall as a *Tree* in that *Country*, which they call the *Plant* of *God*, being the largest and *First* of all *Vegetables*. This *Man's Horns* being *Prolifick*, according to their *Tradition*; out of the *Right*, sprang a *Thousand Men* every *Day* for a *Hundred Years*; and as many *Women* out of the *Left*, in the same *Space*. From whom descended all *Mortals* of both *Sexes* to this *Day*; tho' we are much diminish'd in *Bulk*, through the *General Decay* of *Human Nature*. For, these *People* affirm, That the *First Race* of *Men*, were all *Giants*: But that through *Intemperance* and other *Vices*, their *Off-spring* shrunk by degrees into smaller *Dimensions*, till at Length they arriv'd at the present *Stature*, and appear'd like *Pigmies* in Comparison of the *Primitive Sons* of *Lontizam*. In Confirmation of this the *Indians* shew to *Travellers*, some of their *Temples* hewn out of *vast Rocks*, with the *Images* of those

those *Giantick* Men, who they say were employ'd in the Work. These they honour, as *Hero's* or *Demi-Gods*.

I do not relate this for Truth, but only to divert thee, in representing the different Opinions of Men. God only knows, how to separate the Truth from Falshood in Histories.

But to return to *Dierbeker*: This Country is Famous for the Tower of *Babel*, built by *Nimrod* and his Followers; at what Time, the Languages were confounded, as *Moses* relates. 'Tis Remarkable also, for the Battel fought between the *Parthians* and *Romans* at *Harran*, and for the Death of *Caracalla*, the Son of *Severus*, Emperour of Rome, who was Murdered by *Macrinus*, the Roman General. These Emperours were all call'd *Casars*, as the Kings of Egypt were call'd *Pharaoh's* and *Ptolemies*. It seems, the Word *Cesar*, was first apply'd to *Julius* the Roman Dictator, for that his Mother dying under the Pains which were to give him Life, her Belly was ript up, and he drawn forth from her Womb by the Hands of a Surgeon. In Memory of which, he and all his Successors were call'd *Casars*; that Word signifying [drawn forth by Violence]. But, whatsoever the manner of his Birth was, this is Certain, that he and Forty of his Successors, were hurry'd out of the World by untimely Deaths: For they either laid Violent Hands on themselves, or were Murder'd by Traitors.

If thou would'st have any News out of these Parts, the Chief Discourse at Present is, of a great Victory obtain'd by the *Polanders* against the *Cossacks* and *Tartars*. And I cou'd wish this were all: But the *Nazarenes* are continually made joyful with the Success of the *Venetians* against the Arms of the *Invincible Empire*. They beat us by Sea, and baffle all our Attempts by Land. We have

Vol. IV. *a Spy at PARIS.* 159

have not got an Inch of Ground in *Candia*, during the last *Campagne*, but lost many Thousands of Men, and brought the Name of the *Sublime Port* and *Victorious Mussulmans*, into Contempt and Scorn. Where the Fault lies, God knows. 'Tis too Melancholy a *Thème*, to insist on Particulars.

Don Juan of Austria, has also besieged *Barcelona* by Sea and Land.

Several *Arrests* of *Parliament*, are here publish'd against the *Prince of Conde* and his *Adherents*; and, 'tis reported, the *King* will recall *Cardinal Mazari-ni* from his *Banishment*.

Illustrious Prince and Governour of a Happy Region, I beg thy favourable Construction of this Address. And thus in Reverence I desist, full of Dutiful and affectionate Vows for thy Prosperity.

Paris, 19th. of the 12th, Moon.
of the Year 1651.

The End of the Second Book.

LET-

LETTERS

Writ by

A SPY at PARIS.

VOL. IV.

BOOK III.

LETTER I.

To Abdel Melech Muli Omar, President
of the College of Sciences at Fez.

THOU hast formerly received a Letter from me, wherein I mentioned the Tenets of a certain French Philosopher who maintains, That the Earth moves like the Rest of the Planets, and the Sun stands still, being the Center of this our World : For he asserts, that there are Many.

The Name of this Sage is Des Chartes, Renowned throughout the World for his Learning and Knowledge. He lays as a Basis of all his Philosophy, this short Position and Inference, I THINK,
THERE-

THEREFORE I AM. In this alone he is *Dogmatical*, allowing a *Lawful Scepticism*, in all the *Uncertain Deductions* which may be drawn from it.

Pardon me, *Oraculous Sage*, if I expose before thee my *Infirmities*. I am *Naturally distrustful* of all Things. This Temper puts me upon *Perpetual Thinking*. And that very Act convinces me, of the *Truth* of my *Being*, according to the *Method* of this *Philosopher*. But *What* I am, I know not. Sometimes I *Fancy* my self, no more than a *Dream* or *Idea* of all those other Things, which Men commonly believe do *Really Exist*: A mere *Imagination* of *Possibilities*. And, that all which we call the *World*, is but one *Grand Chimera*, or *Nothing* in *Masquerade*.

At other Times, when these wild Thoughts are vanished, and my Spirits tired in the Pursuit of such *Abstracted Whimsies* begin to flag, and that my *Lower Sense* awak'd by some present Pain or Pleasure, rouses my sleeping Appetites: when I am touch'd with *Hunger*, *Thirst*, or *Cold*, or *Heat*, and find experimentally, I am *Something* that cannot be a mere Thought or Dream, but of a *Composition* which stands in Need of *Meat*, *Drink*, *Garments*, and other *Necessaries*: Then, rather than fret my self with *Vain* and *Endless Scrutinies*, I tamely conclude, I am that which they call a *Man*, I lay the *Sceptick* aside, and without any farther *Scruples* or *Doubts*, fall roundly to eating, drinking, or any other *Refreshments* my Nature craves for.

But no sooner have I tasted these Delights, when my *Old Distemper* returns again. I then consider my self as a *Being*, capable of *Happiness* or *Misery* in some Degree, as I shall possess or Want those very Delights I just before enjoyed. This is a sufficient Damp to a Thinking Man, when

when he knows that he stands in Need of any Thing out of himself. But 'tis far greater, when he will take the Pains to number all the Train of his Particular Necessities, which he is not sure he shall always be able to supply.

This makes me presently conclude, That as I am indebted to Other Creatures for my sensible Happiness, so I owe my very *Being* to Something beside my self. I examine my *Original*, and find I am born of Men and Women, who were in the same Indigent Circumstances as my self: And that it is not only so with my Particular Family, but with all Mankind; our whole Human Race, being born *Natural Mendicants* from the *Womb*. As soon as we breath the vital Air, we Cry; and with those *Inarticulate Prayers*, beg for Help and Protection from others, without whose generous Aid we could not subsist a Moment: So poor and beggarly a thing is Man, from his Birth. This is the Condition of all: Neither is a *King* any more exempt from this *Common Character of Mortals*, than the *Slave* who sweeps the *Streets*.

If I could have rested in this Thought, I should have been happy: For it would have had this Influence on me, either to convince me, that I ought to be content with the Condition to which I was born, or to rid my self out of so despicable a State by Death.

But alas, one Thought produces another: And from the Contemplation of our present Misery in this *Life*, I fall to thinking what will become of us after *Death*. For, as we know not *What*, or *Where* we were before we came into this *World*; so there is no Human Certainty, *Whither* we shall go, or in *What Condition* we shall be, when we leave it: And therefore, it would be an unpardonable Madness, to throw my self headlong into

into a State of which I have no Account: And, to avoid the Little Miseries of this Life, which must have an End one Time or other, cast my self down a *Precipice* (for ought I know) of *Intolerable Torments*, which has no *Bottom*.

I hear the *Philosophers* talk of *Immortality*, the *Poets* of *Elyzium*, the *Christian Priests* of *Heaven*, *Hell*, and *Purgatory*; the *Indian Bramins* of *Transmigration*. But I know not *what*, or *which* I have Reason to believe, of *all these*.

I speak after the Manner of *Philosophers*; for, if we come to *Faith*, the Case is altered. Think not, I beseech thee, that I call in Question the *Sacred Oracles*, the *Revelations* of the *sent of God*. But I only acquaint thee how my *Natural Reason* hatters me with *Doubts*.

I see Men every where professing some *Religion* or other; paying *Divine Honours* to some *Superiour Being*, or *Beings*, according as they have been *Educated*: Which many Times tempts me to think, that *Religion* is nothing but the *Effect of Education*.

Then I wonder, how Men when they come to Years of Discretion, and their Reason is able to Distinguish between Things *probable* and mere *Romances*, can still retain the *Errors* of their *Infancy*. 'Tis Natural for Children, to be wheedled or aw'd into a *Belief* of what their *Parents*, *Nurses*, or *Tutors* teach them. But when they come of Age, they soon rectify their misled Understandings, in all Things, save the Affairs of *Religion*. In this they are Children still, tenacious of the *Sacred Fables* of their *Priests*, and Obstinate in maintaining them, sometimes even to *Death*.

It puzzles me to find out the Cause of so strange an Effect, That Men otherwise endu'd with Mature Judgment, and an extraordinary Sagacity in all Things else, should yet be *Fools* in *Matters of Religion*, and believe Things *Inconsistent*.

sent with the Common Sense and Reason of Mankind.

I could never give Credit to the *Histories* of the Ancient *Pagans*, which acquaint us with the devout *Adoration* they paid to the *Creatures* of the *Painter* or *Carver*, did not I see the same practised among the *Christians*: Or, that those *Wise Men* of Old, could swallow the *Forgeries* of their *Priests* concerning their *Gods* and *Goddesses*, were I not an *Eye-Witness*, how bigotted the Modern *Nazarenes* are to the *Legends* of their *Saints*, and the *Jews* to those more *Ridiculous Fgments* of the *Talmud*.

It perplexes me, to see *Mankind* generally labouring under so great a *Darkness*, not so much the Effect of *Ignorance*, as of *Superstition*: To behold *Men* well vers'd in *Sciences*, and all kinds of *Human Learning*; yet *Zealous Assertors* of manifest *Contradictions* in *Matters* of *Divinity*, rather than oppose, or so much as examine the *Traditions* of their *Fathers*.

When I behold *Mankind* divided into so many innumerable *Different Religions* in the *World*, all vigorously propagating their own *Tenets*, either by *Subtlety* or *Violence*, yet few or none seeming by their *Practice* to believe what they with so much *Ardour* profess; I could almost think, that these various *Ways* of *Worship*, were first invented by *Politicians*; each accommodating his *Motion* to the *Inclinations* of the *People* whom he designed to *Circumvent*.

But when on the other side I consider, there appears something so *Natural* and *Undisguis'd* in the *Furious Zeal*, and *Unconquerable Obstinacy* of the *Greatest Part*; I am as ready to *Join* with *Carradan*, and conclude, That all this *Variety* of *Religions*, depends on the *Different Influence* of the *Stars*. This was a famous *Philosopher* in *Europe* and

and held, That the *Religion* of the *Jews*, ow'd its Original to the Force of *Saturn*, that of the *Christians* to *Jupiter*, and Ours to *Mars*. As, for the *Pagans*, he assigns to them many *Constellations* and *Aspects*.

Thus there is so equal an Appearance of Truth and Falshood in Every *Religion*, that I should not know how, in Human Reason, to fix on any.

Superstition renders a Man a Fool, and *Scepticism* is enough to make him Mad. To believe *All Things*, is above Reason; to give Credit to *Nothing*, is below it. I will keep the *Middle Path*, and direct my *Faith* by my *Reason*.

That *Faculty* tells me, that if I were inclined to Adore the Sun, Moon and Stars for their Beauty and Influence, I might on the same Ground Worship my own Eyes, without which I could not behold their tempting Splendors: Or, I might as well pay Divine Honour to that more Intimate Sense, my Feeling, or any of my other Senses which only render me capable to know the Ver- tue of these *Luminaries*. The same may be said of the *Elements*, and of all *Visible Beings*.

What then shall I Adore, or to whom shall I re- turn Thanks for all the *Blessings* I enjoy (for, even in this Miserable Life, I taste some Happi- ness?) To what Being, I say, shall I address my Vows and Supplications, for all the Good that I possess and want? Is it to any Thing that I have seen or can see, or that I can represent to my self under a Figure? Is it to any Part of the Uni- verse, or no? No. To the whole Complex toge- ther? No, I have a Thousand kind Thoughts for the Sun, Moon and Stars, for the Elements, and many other Compound Creatures. My Soul, and that of the World, are Unisons. But 'tis the Pro- found Depth of Eternity, the Infinite and Immor- tal,

tal, who is the Diapason, and makes perfect Harmony.

To that Being which has no Resemblance neither is Divided into Parts, nor Circumscrib'd with Limits; whose Center is every where, Circumference no where; Who hath neither Beginning nor End: To the only Omnipotent, from whom all other Things flow, and to whom they all return; To him I owe all that I have, and will pay what I can. And something by his Determination, I am Indebted, and will discharge it to thee, Orient Light of the Morisco Mussulmans; that is, the Duty of an Humble Slave, in begging Pardon for this Presumption.

Paris, 14th: of the 2d. Moon,
of the Year 1652.

LETTER II.

To the Kaimacham.

'T WAS the Contemplation of Isouf Eb'n Hadrilla, an Arabian Philosopher, That all Men were at First Created in a State of War: For this Sage, gave no Credit to the Writings of Moses, the Jewish Historian and Prophet; neither cou'd any Arguments perswade him to believe, That all Mortals descended from Adam. 'Twas an Article of his Faith, That in the Infancy of the World, Men were Form'd of the Prolifick Slime of the Earth, Impregnated by the Vigorous Warmth of the Sun, and that all other Animals had their Original in the same Manner: But that in Process of Time, the Richness of the Seminal Soil being exhausted by a continual Spontaneous Production of Living Creatures, there was no other Way to perpetuate

petuate the Various Kinds of *Beings*, and multiply the *Individuals* but by the Ordinary Method of *Generation*. For which Reason, *Nature* seems to have subdivided every *Species* into Two *Sexes*.

Hence, this *Philosopher* concludes, That at First there was no nearer Relation between Man and Man, than there is now betwixt a Lyon and a Sheep, or any other different Kinds of Animals: Saving only, that as these are distinguish'd by their *Forms*, into Four-Footed Beasts, Fowls, Fishes, and Creeping Things; so Men assum'd to themselves, the Character of *Rational* Creatures: and a *Principle* of *Self-Preservation*, was the First Ground of a Tacite and Common *League* between Men, against the Rest of their Fellow-Animals: Especially against those, which made a more frightful Figure on Earth than we do, and seem'd more Rapacious and Inclind to Mischief; such as Dragons, Tygers, Bears, Lions, &c.

But notwithstanding this General Association of our *Race*, against the more Salvage and Fierce Troops of Beasts; yet one Man still stood upon his Guard against another. And all the *Sons* of the *Earth*, endeavour'd to maintain the Posts which *Nature* had allotted each Man; That is, the Place where he was first Form'd, and drew Breath. But Things cou'd not last long in this State: For either by *Instinct* or *Reason* (call it which you will, says this *Author*) Men being streightned for want of Fruits, or spurr'd on by some Secret Desire of Novelty, soon went out of their Bounds, and encounter'd each other, more by Chance than Design: Whence arose the First Occasions of Actual War. For, every *Stranger*, appear'd like an *Invader*: They Naturally startled and suspected each other. Reciprocal Passions of Choler sprung in their Breasts; and every Man to prevent

prevent the Effect of his own Fears and Apprehensions, rush'd on his Neighbour: who was on the same Ground as ready for an Assault as himself. Thus an *Universal War* Commenc'd in the *World*, which by Various Methods of Improvement, was carried on by the Succeeding *Generations* and continu'd to the Present Times.

As for the *Original of Governments*, the Particular Time cannot be determin'd; but it may be supposed, That Men Generally finding the Inconvenience of these private Personal Combats, and by Degrees arriving to greater Maturity of Experience, form'd themselves at First into little *Societies* and *Friendships*, or as they dwelt near one another, or as they agreed in some Common Inclinations, Principles, and Interests. From which Small *Associations*, they gradually spread into Larger *Communities*, living under certain Laws and Obligations of Mutual Peace, Justice and Assistance toward each other, and of Defence against their Common Enemies: Some living under the Form of a *Common-Wealth*, Others of a *Monarchy*; each Body of Men setting up such a *Model*, as best suited their own Interests and Necessities. From hence sprung the Distinction of *Nations*, *Kingdoms*, and *Empires*. Thus far the *Arabian Philosopher*.

But without enquiring into the Truth of his Principles, one wou'd think, that some of the *Western Nazarenes* were his *Disciples*. And indeed, all *Civil Dissentions*, seem to be grounded on the same *Maxims*: Whilst Men on the least Discontent or Jealousie, lay aside the Obedience they owe to their *Sovereigns*, claiming I know not what *Natural Right*, to defend themselves against the Encroachments and Usurpations of others.

Thus no sooner was it suppos'd here, that the King intended to recall *Cardinal Mazarini* from his Exile;

Exile; but the *Parliament of Paris*, who are secret Friends to the *Prince of Conde*, publish'd an *Arrest* against the *Cardinal*, whereby all Persons are forbid to contribute toward the Return of this Minister; and Ordering, That his *Library*, with all his Moveables shou'd be sold to raise a Sum of a Hundred and Fifty Thousand *Livres*, which is promis'd as a Reward to those who shall either take him Prisoner, or kill him. They also Petition'd the *Duke of Orleans*, to make the utmost Use of his Authority against the *Cardinal*. Who, thereupon rais'd Considerable Troops, and gave the Command of them to the *Duke of Beaufort*.

In the mean Time, the *Cardinal* is not Idle, but with what Forces he has, performs some Considerable Actions, in his own Defence. He has taken Prisoner, an Eminent Councillor of *Parliament*. The *Parliament* sent a *Trumpet* to demand his Release. This Messenger was rejected. Whereupon the *Parliament* are taking New Methods.

The *Prince of Conde* has sent a Letter and Request to the *Parliament*, desiring them to suspend the Execution of the *Arrest* publish'd against him: since the Time given him to lay down his Arms, was not yet expir'd, and that the *Cardinal* was returned into the Kingdom, contrary to a *Prohibition*, sign'd by the *King*.

But, notwithstanding all these Traverses *Mazarini* is come again to the Court, which is now kept at *Poitiers*; Where he was receiv'd with Infinite Respect and Caresses, by the *King*, the *Queen*, and all his Friends. Animosities daily encrease between the different Parties: Private Grudges are improv'd to Publick Factions: An Universal Peevishness has possess'd the Hearts of the French Nation: They are alarm'd and offended, at one another's Looks. If a Man smiles too much or

too little, in conversing with his Friend, 'tis enough to give him the Character of an Enemy, or at least to render him suspected. So that he who wou'd live peaceably here at this Juncture, had need to be well skill'd in all the Secrets of *Physiognomy*, and make frequent Use of his Looking-Glass; lest any Oblique Cast of his Eye, or Satyrical wrything of his Nose, shou'd be Interpreted for Symptoms of Hidden Malice. For now they'll spy *Treason* in every Feature of a Man's Face.

As for me, when I go abroad, I conform to all Companies; yet alter not my *Address*. I neither play the *Ape*, nor counterfeit a *Statue*: But observing a *Medium*, I pay a Civil Respect to all, without being Courtly or Rude: For this Carriage best Suits with my Circumstances. Hence it is that no Body suspects the plain, deform'd, blunt, Crook-back'd *Titus* of *Moldavia*, to be what I am really, *Mahmut* the *Slave* of the *Exalted Port*.

Paris, 14th. of the 2d. Moon,
of the Year 1652.

LETTER III.

To the Reis Effendi, Principal Secretary of
the Ottoman Empire.

THE Prince of Conde's taking up Arms, has more puzzl'd the Counsels of the King of France, and more imbarass'd his Affairs, than any Occurrence that has happen'd since the Death of his Father.

I have

I have already inform'd the *Kaimacham* and others, of all Passages hitherto, relating to these *Intestine Broils*. Since which they seem to be improv'd into a *War*, wherein *Foreign Nations* take a Part. After the Return of *Cardinal Mazarini* to this Court, the *Prince of Conde* was drive to great Streights, being compell'd by the swift Marches of the *King's Army*, to retire to *Bordeaux*. Where, considering that it would not be so much his Interest to keep this Place, as to encrease his Forces, he sent *Envoys* to the *King of Spain*, and *Arch-Duke Leopold* in *Flanders*, to desire their Assistance.

The *Former* immediately dispatched away Orders for a considerable Body of Men to approach the Confines of *Gascogne* where the *Prince* had a great Interest; and the *Latter* sent him Eight Thousand Men, to act on the side of *Flanders* and toward *Paris*, as Occasion offer'd.

This is the particular Game of the *Spaniards*, to take Advantage of the *Civil Wars* in this Kingdom, that so by assisting the weaker Party, they may balance the Contesting Powers of the Nation, and keep 'em in a perpetual Quarrel: Whilst in the *Interim*, they gain Ground; recover the Places which the *French* took from 'em in Time of *Domestic Peace*, and so pave the Way to *New Conquests*.

In the mean Time, the *Parliament* sent *Deputies* to the *King*, beseeching him to remember his *Royal Word*, by which he had for ever banish'd *Cardinal Mazarini*; and representing to him the Fatal Consequences, which were like to proceed from his Return. But the *King*, instead of complying with their Requests, caus'd an *Edict of Council* to be Publish'd, which justify'd his Conduct in this Matter.

He also writ a Letter to the *Parliament*, full of Complaints, that they had not yet publish'd any Order, to hinder the Entrance of a *Foreign Army* into the *Kingdom*. But all signified Nothing, to Men passionately bent, to maintain the *Prince of Conde's* Quarrel against their *Sovereign*. He has but few trusty Men in that *Senate*, and they are over-aw'd by the Rest. Besides, the *Duke of Orleans* bears a strange Sway both in the *Parliament* and *Country*.

At the Instigation of the *Prince*, the *Citizens* of *Orleans* shut up their Gates, when they heard the *King* was coming that Way in his return to *Paris*. Yet the *Country* was open for the *Prince of Conde*, a *Subject*: He travell'd up and down the *Provinces*, to make New Interests, and confirm the Old; leaving the Command of his *Army* in *Gosport*, to his Brother the *Prince of Conti*.

There have been many Skirmishes and Encounters, between the *King's* Forces, and those of the *Male-Contents*; and one fierce Combat, wherein the *Prince of Conde* defeated the *Vanguard* of the *King's* Army, as he was marching to this City. Whereby getting the Start of his *Sovereign*, he arriv'd here, and was receiv'd in the *Parliament* whilst the *Monarch* was forc'd to lie encamp'd in the Field.

The *Prince* found a different Reception, according to the various Humours of People. The greatest Part favour'd him, and he receiv'd infinite Caresses from the *Citizens* of *Paris*: But met with some Opposition from Persons of *Higher Rank*, and more stedfast Loyalty to the *Crown*. The *Duke of Orleans* is his greatest Friend, and one for whom the *Parliament* have a great DefERENCE: Not so much in Contemplation of his Wit and Policy, as for the Sake of his near Relation to the *Crown*; he being *Uncle* to the present *King*.

King; Whereby he has a Right to Assume more Authority than others, in regulating the Disorders of the *Court*; among which the greatest is esteem'd, that of *Cardinal Mazarini's Return*.

In a Word, both Parties serve themselves of those who have the greatest Interest, and are most likely to compose the Quarrel. The Exil'd *Queen of England*, and her Son, who have taken Sanctuary in this Kingdom from the Persecutions of their Own Subjects, make it their Business, to mediate between the *Court-Party*, and the *Faction of the Princes*.

The *Prince of Conde* also, sent *Deputies* to the *King* to represent to him, That the only Means to give Quiet to the *State*, was to banish the *Cardinal-Minister*: And as they were delivering their Address, *Mazarini* came in; at the Sight of whom, they aggravated their Charge, and said to his Face, That he was the Cause of all the EVILS, which the Kingdom suffer'd. The *Cardinal* interrupting them, turn'd to the *King*, and said, Sir, it will not be Just, that so Flourishing a Kingdom, and, to whose Grandeur I have contributed all that lay in my Power, should ruin it self for my sake: Therefore, I humbly entreat your Majesty to grant, that I may return to my own Country, or whithersoever my Fortune shall call me. No, no, reply'd the *Queen* (not without some Passion) This cannot be granted; the *King* had never more need of your Counsels, than at this Juncture. We cannot consent, that so Serviceable a Man should be Banish'd, only to humour his Enemies. Therefore, let us hear no more of that.

The *Deputies* perceiving nothing of Hopes, return'd to *Paris*. Then the *Parliament* deputed others to go to the *King*, and Remonstrate the Deploable State of the *Realm*. This was done a few Days ago.

In the mean time, we have been alarm'd here in this City, with daily Insurrections of the Multitude. The Occasion was, some private Orders which the Duke of Orleans had given to the *Provost* of the Merchants, relating to his Charge, and the Welfare of the City. This being misunderstood by the People, who have not the Sense to distinguish the Good Offices of their *Governours* from Injuries, put 'em all into a Tumult. They assaulted the *Provost* in his Coach, as he was passing the Streets: And had he not escaped into an *Apothecary's* Shop, they wou'd perhaps in their Fury, have torn him in Pieces: For so they serv'd his Coach, as an after Revenge.

I am weary of beholding the Malicious Quarrels of these *Infidels*. But when I consider, that their Discords will be Instrumental to the Future Conquests of the *True Believers*, I am Patient and Resign'd.

However, 'tis one Comfort to me in this *Thorny Station*, that one Time or other, instead of the perpetual jangling of Bells in *Paris*, I may again have the Happiness, to hear the *Muezzins* cry on the *Minarets* in *Constantinople*, *There is but One God, and Mahomet his Prophet*. Or if I shall not live to enjoy this Wish; yet, in the *Invisible State*, I shall hear the same Cry, and shall be past Doubt of those Things, whereof I have no Certainty in this Life.

Paris, 29th. of the 4th. Moon,
of the Year 1652.

LET-

LETTER IV.

To Cara Hali, Physician to the Grand Signior.

THE Christians seem to have too proud an Opinion of themselves; and set a greater Value on *Human Nature* than suits with Reason. They asse t, that all Things were made for Man; and style him Lord of his *Fellow-Creatures*; as if God had given him an Absolute Dominion over the Rest of his Works, especially over the *Animal Generations*; and that all the Birds of the Air, Beasts of the Earth, and Fish of the Sea, were Created only to serve his Appetite and other Necessities of Life. I remember a Letter I formerly sent to thee, wherein I discoursed of the *Cartesian Philosophers*, and their Contempt of the Beasts, in denying them Souls, or the Use of Reason.

Give me leave to entertain thee now, and divert my self with some farther Remarks on this Subject. 'Tis a Refuge from Melancholy, when I can thus freely discover my Thoughts to a Friend, who I know will not be Partial to the Truth.

I have been long an Advocate for the Brutes, and have endeavour'd both to abstain from injuring them-my self, and to inculcate this Fundamental Point of Justice to others. This is owing to the Example and Philosophy of Mahummed, the Eremita in Arabia, that Light and Glory of Religious Men. And were it not that my Humour is to be doubtful in all Things, the Influence of his Conversation would make me a profess'd Pythagorean, a Disciple of the Indian Brachmans, a Champion for the Transmigration of Souls.

The last Letter save one I writ to that *Solitary*, was upon this Subject: Such an one as wou'd divert him in his *Cave*. It contain'd an Account of the *Primitive Manner of Life* practis'd by the *Ancients*, a *Narrative of the Golden Age*, a *History of Human Innocence*, and the *Steps* which Men first took, to use *Violence and Cruelty* to their *Fellow-Creatures*. Now I will present thee with some *Additional Observations*, some *Remnants of Antiquated Truth*, glean'd from *Philosophers* and *Historians*, and winnow'd from the *Chaff of Error and Superstition*.

Who wou'd not believe the *Beasts* to be endu'd with *Reason*, when he beholds them perform all the *Actions of Rational Creatures*, with more *Caution*, tho' less *Pride* than Men? They are more *Provident* than We, and much more *subtle* in avoiding any *Affliction or Danger*. Witness *Thales the Philosopher's Mule*, which he often employed to carry *Salt* to a certain *Market*; but the *Cunning Beast* finding her self over-loaded, when she was passing through a *River* lay down, whereby the *Water* penetrating into the *Sacks of Salt*, melted it away and lightned her *Burden*. And this was her *Constant Practice*; till the *Philosopher* perceiving himself thus out-witted by his *Beast*, was resolv'd to circumvent her another way. Wherefore, instead of *Salt* he loaded her with *Wool*, which he knew would grow heavier by being *Wet*. But the wary *Mule*, sensible of the *Difference of her Burden*, wou'd couch no more in the *Water*; but seeing no other *Remedy*, went forward on her *Journey*.

Who will not admire the *Wisdom of the Fox* in *Cold Countries*, which the *Inhabitants* use as a *Guide* when they would pass over any *Frozen Lake or River*. For this *Creature* going before them, lays her *Ears* close down to the *Ice*, and

listens.

listens to try if she can hear any Motion or Noise of the Water running underneath: Which if she does, she will not venture on the Ice; but if all be still, then by a *Logical Deduction* she concludes, The Ice is thick enough to bear Passengers; and so she leads the Way, whilst the Men follow.

When a Dog is hunting in the thick Woods, and by chance comes to a Place where *Three Paths* meet, he first Scents the *One*, then the *Other*: And perceiving that the Game is not gone by any of those *Two Ways*; he throws himself swiftly forward in the *Third*, without such a particular Application of his Nose. Which is an evident Argument, that he makes use of the like Case we our selves should do.

And now I have mention'd this Creature, I cannot forbear celebrating their Virtue and Fidelity: Whereof we have daily Experience; and there are many pleasant *Examples* recorded by grave *Historians*.

Such is that of *Hircanus*, a Dog belonging to *Lyfimachus*, who would never depart from the Body of his dead Master, but following it to the *Funeral Pile*, leapt into the Fire, and was burned for Company.

But the Gratitude of a *Lion* to a certain *Slave* in *Rome*, is beyond all Parallel. This *Slave* was one of those; who were appointed to Combat with *Wild Beasts* in the *Amphitheatre*, according to the Custom of the *Ancient Romans*, in the *Publick Shews* which were exhibited to the People. As soon as the *Lion* was let loose in the Pavement, he ran furiously at the *Slave*, but coming nearer, he stop'd on a sudden, as one astonished: Then he came gently toward the *Slave*, fawning upon him, and licking his Hand, which caus'd all the People to give a Shout. The Em-

Proar being present, and taking Notice of the seeming Friendship and Acquaintance that was between the *Slave* and the *Lyon*, sent for the *Slave*, and enquired the Occasion of so strange an Accident. To whom the *Slave* made the following Relation:

‘ My Name, said he, is *Andredus*, and I am
‘ *Slave* to a certain *Proconsul*, who having deter-
‘ min’d to Kill me, I made my Escape, and
‘ hid my self in a Cave: Where I had not layn
‘ long, before this *Lyon*, which you now see,
‘ came in, being very lame of one Foot. As
‘ soon as he spy’d me, he came limping toward
‘ me, and stretch’d forth the Paw that was woun-
‘ ded, as tho’ he begg’d of me to ease him. Af-
‘ frighted as I was, I took his Paw in my Hand,
‘ and pull’d out a great ragged Thorn, which
‘ stuck fast in it. Then I wash’d the Wound
‘ with my own Water, whilst he lay very pati-
‘ ently till I thoroughly dress’d it. The Ease he
‘ found by my Application, made him fall asleep;
‘ and when he awak’d, he lick’d my Hands, and
‘ shew’d other Signs of Affection and Gratitude.
‘ I liv’d with him thus, Three Years in that Cave,
‘ and every Day he brought me a Share of his
‘ Prey, on which I sustain’d my Self. But at
‘ length Tyr’d with this manner of Life, I
‘ took my Opportunity, when he was gone
‘ abroad, to make my Escape. I wandred up
‘ and down Three days when a Company of Sol-
‘ diers meeting with me, and knowing to whom
‘ I belong’d, took me and brought me hither to
‘ my *Old Master* who has Condemn’d me to this
‘ Cruel Death. But it seems, *Fortune* so order’d
‘ it, That this *Lyon* should be taken about the
‘ same Time, and appointed to be my *Executioner*
‘ this Day. Yet you see, he refuses to perform
‘ his Office, out of Gratitude to me for my for-
‘ mer Kindness. The

The *Emperour* astonish'd and pleas'd at this Passage gave the *Slave* his Life and Freedom, bestowing also the *Lyon* on him, which brought him in a Constant Livelyhood, by shewing him to all People; who having heard of this Wonderful Accident, were desirous to see both the *Lyon* and his *Tenant*: For so they styl'd the *Slave*; and some call'd him, the *Lyon's Physician*.

I should think I had said enough already to tire thy Patience, and make thee forswear reading my Letters for the future, were I not well acquainted with thy *Genius*, and know that thou delightest in Relations of this Nature, being no Enemy to the harmless Brutes.

Whatever thy Sentiments are towards these, I dare be sure, thou art my Friend, and wilt bear with my Importunity, when I strive to convince all Men, and confirm my self in this Truth, That the *Wild Beasts* are not void of *Reason* and *Moral Vertue*.

Paris, the 20th. of the 7th. Moon,
of the Year 1652.

LETTER V.

To the Captain Bassa.

IN the Name of God, superlatively Indulgent and Benign, Lord of *Armies* which cannot be Numbered Conservator of the *Empire* founded on his own Unity; Praise be to him, that has neither Beginning, nor End! What is the Reason, that we are always Bass'd by the *Infidels*? Every Year our *August Emperour* sends out mighty *Armies* by Land, and our
Fleets

Fleets by Sea are term'd *INVINCIBLE*, yet they are still overcome by the *Christians*. Where the Fault lies, is best known to thee, and the *Generals* to whom the Command of all is committed.

My Spirit is disquieted about these Things, and I am uneasy by Day, neither does the Night accord me any Repose. This hot Weather, I go up to the *Terrass* of my House at the Hour of Sleep, thinking that the Coolness of the Air would incline me to Rest; but I can find none. I turn my self on the *Leads* to the Right-Hand and to the Left, yet all Postures are alike. Sleep has abandon'd my Eyes. My Zeal for the Empire of the Faithful will consume me.

One Night I made Solemn Preparations to welcome the First Appearance of the Moon, after the manner of my Countrymen. I sprinkl'd Water on the Floor of the *Terrass*, and with a New Broom swept away all Uncleaness: I fill'd a Lamp with the most precious Oyl I could get in *Paris*, which having lighted at the going down of the Sun, I plac'd directly on that Part which is nearest to *Mecca*. Then I fell on my Face, and pray'd the Eternal Source of Lights, "That at the Moment, when the Moon first Ascended our Horizon, an Intellectual Splendor might shine in my Breast: That I might there, as in a Mirror, behold the Future Fate of the *Mussulmans*, and the Events, which as yet, were hid in the Dark Womb of Possibility.

My Petition was granted: The Night was in her Shady Course; the Stars on their Watch; and Time, as from a *Limbeck*, distill'd the Silent Minutes, till the Moment wherein the Neighbour Planet, first peep'd on the Tops of Mountains. At that Instant I saw, and heard Things (or at least I thought so) which I never so much as dream'd of before, neither can I remember the Thousandth Part.

Believe

Believe me, *Supreme Commander of the Marine*, I do not boast, or Joy in this. For, I think there can be no greater Affliction, than to be once made Partaker of such a *Bliss*, and then to lose it, almost as soon as gain'd. Yet there are some Footsteps of the *Vision* remaining on my Memory.

"Methinks I beheld *Armies of Mussulmans* (for I thought 'em to be such by their *Turbants*) making several Descents on the Shores of *Italy*: Methought I saw them prostrate themselves on the Ground, and after a considerable Space of Silence, the Air echo'd with the Sound of *Allah, Allah*, much like the Noise of great *Cascades*, or *Falls of Water*.

"Then they seem'd to disperse themselves all over the Country in divers Bodies. The Inhabitants of *Rome*, appear'd all in a great Consternation. The *Chief Musti* of that Place, went forthwith into the Streets, follow'd by his *Cardinals* and *Dervises*, accompanied by an Innumerable Multitude of People. They carried their *Gods* of Gold and Silver along with them; and being apparell'd with Garments of coarse Hair, they sprinkled Ashes on their Foreheads, in Token of their Humility, and to pacify the Indignation that was kindled against them.

"But *Heaven* was deaf to their Clamorous Vows, neither could all the Pomp of their *Superstitious* solemnity, dazzle the Eyes which are a Thousand Times brighter than the *Sun*, penetrating into the darkest Corners of the Heart. In a word, these *Infidels* seem'd a while after to be in a great Confusion and Hurry, running this Way and that Way to hide their Goods, and save themselves from the Victorious *Strangers*. In fine, I saw the *Crosses* taken down from
"the

“the Minarets of the Mosques in Rome, and Crescents
“advanc’d in their place.

I do not relate this, as if I gave Credit to *Visions* and *Trances*: Perhaps all this might be but a *Waking Dream*. Yet such *Visionary* Entertainments, happen of Course to our Countrymen, when they observe the foresaid Ceremonies. But I tell thee, I am not asleep at this Moment; and yet it appears to me a very Probable Undertaking, for the *Mussulmans* to fit out a *Mighty Fleet*, which having a sufficient Army of Land-men aboard, might deliver them with little or no Opposition, on some of the Wealthy Shores of *Italy*: And if it is not thought worth the Labour to make New Conquests, which would be difficult to maintain; yet at least our Soldiers by plundering only the Rich *Temples* and *Convents* of the *Nazarenes*, might carry away Inestimable Treasures.

I wrote formerly to one of thy *Predecessors* about the same Matter, proposing the Surprize of *Loretto*, as a very easy attempt, and that the Booty would infinitely surpass the Expence and Trouble: But *Mahmut’s* Advices are never regarded, till ’tis too late. We squander away Thousands of Men, and Millions of Money to purchase little insignificant *Islands*, which are defend indeed with seeming Vigour by the *Christians*, but ’tis rather to amuse us, than out of any real Value they have for those Places.

It is only a *Maxim* of *Western Policy*, thus to give Diversion to the Arms which are destin’d to subdue *All Nations*. They sport themselves, to see the Flower of the *Eastern Militia* consum’d in their Trenches, before the Impregnable Fortress of *Candia*, which if won will not quit the Cost of so tedious a Siege. Whereas, in half that Time, our Invincible Forces might have over-run all *Italy*.
Thou

Thou wilt not think this an Impracticable Enterprize, when thou shalt consider the Divisions of the *Italian Princes*, the Universal Security and Voluptuousness of the Inhabitants, and yet the Oppressions and Tyranny they live under, being fleec'd and poll'd of all their Substance, to maintain the *Grandeur* of their *Governours*, and the *Pride* of the *Clergy*; which renders 'em equally disgusted at their present *Slavish Manner of Life*, and desirous of a Change. It is not hard to surmise after all this, that a Conquest wou'd be easy to the *Victorious Mussulmans*; or at least such Depredations, as would mightily enrich them.

The most proper News that I can send thee, is of a Combat lately fought at Sea, between the *English* and the *Dutch*. The *Generals* on both Sides, are said to be brave Men. He of *Britain* is call'd *Blake*, the Others Name is *Trump*. Which had the best on't is not certainly known. Men speak as they are byass'd. Yet the *Dutch* lost Two Ships in this Engagement, tho' their Fleet was far more Numerous than that of the *English*.

If I were worthy to advise my *Superiours*, I would propose some Notable Exploit by Land; for God has given the *Earth* to the *True Believers*, but the *Sea* to the *Christians*.

Paris, 14th. of the 6th. Moon
of the Year 1652.

LET.

LETTER VI.

To the Klaya Bey, or Lieutenant General
of the Janizaries.

I Had once a great Intimacy with *Cassim-Hali*, the brave *Aga*, who now is no more on Earth. That Honest Old General, merited all Men's Love: Follow thou his Example, and in Time his Post will fall to thy Lot. Thou art already in the last Advance to it; let no Airy Vice make thee Giddy, and give thee a Fall. 'Tis a Common Aphorism, That Health, long Life, and Honour descend from Above. But if they do, I tell thee, 'tis like the Rain, which only then does good, when it penetrates the Earth, and moistens to the Root. An Humble Heart, is like a kindly Mold, receiving the Dews of Heaven with Advantage and Profit; but Pride is a Rock, which spatters away the Blessings shovr'd down on it.

Perhaps thou wilt be affronted at my blunt Way of Writing. Yet assure thy self I honour thee more than a Thousand Flatterers. I am not sent hither to study Nice Expressions, but to serve the Ground Signior with Integrity. Besides, I know thou hast not been accusom'd to the soft Entertainment of Ladies Chambers, but the Rough Dialect of War. It is thy Honour to be unacquainted with the Delicacies of Discourse, Diet, or Dressing; Things only fit to enervate a Man's Courage, and change his Heart into that of a Woman. Thou know'st how to handle the Curiasse and Lance, the Sabre and Shield, the Bow, and Gun: and art perfectly vers'd in all the Military Terms of Art. A Discourse of Sieges and Campaigns, storming of Forts, and plundering of
Camps,

Camps, is more agreeable to thee, than all Tully's Oratory, or the finest Strains of the *Persian Poets*. I am therefore confident, thou wilt not take it ill, that I address to thee in a Style void of Artifice, yet full of Real Respect and Love.

If I counsel thee, 'tis for thy Good; and I am commanded to express my Sentiments with Freedom. Besides, I have a *Personal Privilege* to advise thee, the *Right of a Friend*: Which thou wilt acknowledge, when I tell thee, that I once had the Happiness to save thy Life, as we travell'd together in *Arabia*.

Thou canst not but remember that Passage, and how that in heat of Youthful Blood, thou had'st provok'd an *Emir* to kill thee in the Sight of the whole *Caravan*, had not I fallen at his Feet, and told him, Thou wert a *Stranger* to the Customs of the Country.

Believe me, I do not reproach thee with this, but only make Use of it, as an Argument to convince thee, That the same Motive, which prompted me to interpose my self at that Time, between thee and Certain Death, induces me now to give thee Warning of a *Precipice*, of which thou art in *Danger*. Every one gives thee the Character of a brave Man, and no Body dislikes thee the Worse, for being of an *Air* as Fierce as a *Tartar*. All this becomes a *Man of the Sword*; And they say, thou dost every Thing with a *Martial Grace*.

But I am told likewise, that thou art Guilty of Avarice: And that for the Lucre of *Presents*, thou enrollest Men in the *List* of the *Janizaries*, who are not fit to serve in the *Wars*: such as are House-keepers, Persons entangl'd with Wives and Children, with Debts and other Encumbrances: That they only appear on certain Days in the *Military Habit* and then return to their *Domestick Business*, without

without ever regarding the *Discipline* of the *Royal Chambers*, or thinking themselves oblig'd to learn the *Art of War*: That thou in the mean Time takest their *Pay*, and many *Additional Bribes*, whilst they are only contented with the *Title* and *Privilege* of a *Janizary*, to shelter themselves from Justice, and protect them in their *Rapine* and *Villainies*.

I tell thee, shou'd this be known and prov'd against thee, it would be to thy Ruine. But I hope better Things, and that these are only the Surmizes of thy Enemies. For, thou knowest, that none ought to be admitted into that *Ancient Order*, but the *Tributary Sons* of the *Nazarenes*; who being in their *Infancy* list'd in the *College*, know neither *Father* nor *Patron* save the *Grand Signior*, who is the *Common Parent* and *Protector* of the *Osman Empire*. On his Service is all their Zeal and Courage fix'd, having no private Byass, no partial Inclinations, to warp them from the Fidelity they owe their *Great Master*. They are devoted to *Indefatigable Toils* and *Hardship*, during their whole Life.

This was the *First Institution* of the *Janizaries*, though through the *Corruption* of the Times they have much degenerated from their *Primitive Rules*. But thou, who art honour'd with an *High Command*, wilt signalize thy *Vertue* and *Loyalty*, in reforming these *Abuses*, and in not suffering the *College of Men of War*, to become a *Receptacle* of *Rogues* and *Drones*.

Such Disorders as these, have promoted the *Intestine Broils* of this *Kingdom*. I say not that they are the *Original Causes*: Yet, 'tis a great Diminution of *Sovereign Majesty*, when a *King* shall find his *Own Armies* fighting against him, as they do at present here in *France*. How many *Mutinies* and *Rebellions* have been rais'd by the licen-
tious.

tious *Janizaries* at *Constantinople*: when laying aside all Respect and Duty, they have not spar'd to violate the *Seraglio* it self; but entring within those *Sacred Walls* with Bands of Armed Men, have turn'd all things Topfey-Turvey, seiz'd on the *Imperial Treasure*, chang'd the *Domestick Officers* of thir *Sovereign*, and sometimes chas'd him from his *Own Palace*, to the Hazard, if not to the Loss of his Life?

If thou would'st know what they are doing here in *France*, the *Men of Arms* are cutting one anothers Throats, whilst the *Rabble* are burning their Neighbours out of their Houses.

Two Days ago, the *Multitude* assembled in the Streets and having beset a certain *Palace* in this City, they put Fire to it, resolving to kill all that should attempt to make their Escape, out of the Flames. A Person of *Quality* coming out to pacify them, fell a *Victim* to their unbridl'd Rage: And had not the *Duke of Beaufort* (of whom I have often made mention in my Letters) interpos'd his Authority, they had murder'd all that were within those suspected Walls.

Sometime before this, the *Mareschal Turenne* took a *Place of Strength* from the *Prince of Conde*; who in Lieu of it took *S. Denys*, a Town not far from *Paris*, wherein there is a *Temple*, which the *French* say, is the Richest in *Europe*. But they are laught at by the *Italians*, who boast of far Richer *Mosques* in *Venice*, *Milan*, *Naples*, and *Rome*.

The *Duke of Lorain* plays fast and loose with the *Prince of Conde*. He enter'd the *Kingdom* with an Army, pretending to espouse the *Prince's Quarrel*, but was quickly bought off by the *Queen*, so that he is now gone to *Flanders* again; by this Action leaving a Free Passage to the *King's Army* under *Marshal Turenne*, to range whither they please, which where before block'd up by his Forces.

Four

Four Days ago there was a Bloody Encounter, between the Troops of the *Prince*, and those of *Marshal Turenne*, in one of the *Suburbs of Paris*. Neither cou'd boast of the Victory, tho' the Battle lasted Five Hours. But at length, the *Prince of Conde's* Troops retir'd into the City, being frighten'd with the *Main Body* of the *King's Army*, which appear'd on the *Neighbouring Hills*.

Illustrious Janizary, fortify thy Heart with all the *Necessary Retrenchments of Heroick Vertue*; And rather then Surrender to Temptations of Vice on dishonourable Terms, run the Hazard of a Storm.

Paris, the 6th. of the 7th. Moon,
of the Year 1652.

LETTER VII.

To Nathan Ben Saddi, a Jew at Vienna.

WE are all together by the Ears in this Kingdom; killing, burning and destroying one another: Whilst you in *Germany* enjoy Abundance of Peace. The Occasion of our Quarrels here, is, the Return of *Cardinal Mazarini*, against whom the *Duke of Orleans* and *Prince of Conde* are Inveterate Enemies. The former is declar'd Lieutenant-General of the Kingdom, by the Parliament of *Paris*; Who give it out, That the King is *Cardinal Mazarini's* Prisoner. They have also bestow'd the Command of all the Forces, under the Authority of the said *Duke* on the *Prince of Conde*.

Their

Their Principal and only Pretence is the Removal of the *Cardinal* from the *King* and his *Council*. What will be the Issue, Time will demonstrate.

There has been a *Duel* lately fought, between the *Dukes* of *Beaufort* and *Nemours*, Two Eminent Friends to the *Prince of Conde*.

The *King* going to a Town call'd *Pontoise*, some Leagues from *Paris*, drew a great many *Councillors* and *Presidents* of *Parliament* thither, Men who are Loyal and Steadfast to his Cause. This encouraged the *King* to put forth a *Declaration*, commanding the *Parliament* to meet at *Pontoise*. They, on the other Side, publish'd an *Arrest* against this *Declaration*. Thus they continue pickeering one at another.

But here is News arriv'd from *Cologne*, which surprizes People very much. I know not the true Ground of their Astonishment: but the *Priests* seem to be Mad for Joy. All that I can hear about it is, The *Restauration* of the *Roman Catholick Religion* in that *Province*, which is a Novelty unexpected; especially the *Ecclesiastick Grandeur*, which it seems, has been laid aside above these Hundred Years. I tell thee only as I am inform'd my self: It lies in thy Power to certify me of the Truth of Matters.

They say also, That the famous *General John de Werdt* is dead: As likewise the *Arch-Bishop* of *Treves*. It is added, that *Frankendal* is surrendred to the *Elect*or of *Heidelberg*, according to the late *Agreement* at *Munster*; And that there is a *Diet* begun at *Ratisbon*.

I desire thee to inform me of all these Things particularly, and of whatsoever else occurs in the Court where thou residest.

As to Matters of Religion, be not over sedulous: Piety is compriz'd in a Few Rules. Yet, the Soul of Man is Naturally Inquisitive, and would fain be acquain-

acquainted with All Things. I advise thee to cast thy Eyes frequently on the *Earth* that is under thy Feet; survey the Groves and Fields; the Mountains and Valleys, Rocks and Rivers. Then look up to the *Heavens*, and take a stedfast View of the Stars: Consider the Beauty and Order of All things. And after this, tell me, if thou canst imagine, That the *Great and Immense Creator* of this *Wonderful Fabrick*. Form'd all the *Nations* of the *Earth*, to *Damn 'em Eternally*, save only those of your *Race*.

Son of Israel, I wish thee heartily Adieu.

Paris, 11th. of the 8th. Moon,
of the Year 1652.

LETTER VIII.

To the Kaimacham.

THE *Parisians* seem to be all in a *Dream* or *Trance*. They know not what they say or do, or at least they care not. Such is the Immense Joy, for the Return of the *King* to this City. The Steps to this suddain Change, were the Retiring of *Cardinal Mazarini* from the Court. Which was seconded with a *Declaration of Indemnity*, or a *General Pardon* for all that had pass'd during these *Troubles*, save some particular Reserves, Sacrilege, Fires, and such like. This work'd strangely on the *Inhabitants* of *Paris*. But the *Prince of Conde* not finding any Satisfaction, as to his own Person in this *Amnesty*, call'd in the *Duke of Lorain's Army* to his Assistance. These reduce'd the *King's Forces* to so great a Streight and Extremity,

Extremity that the *Parliament* being sensible of the Advantage, made use of it, and sent *Deputies* to the *King*, beseeching him to continue in the same good Resolution he had taken before this Misfortune.

The *Monarch* suffer'd himself to be overcome, by a Violence mix'd with so much Submission, and yielded to their Requests. Immediately, the Hearts of the *Prince of Conde's* Friends grew cold, and began to change their Sentiments. In a word, they were resolv'd to desert their New Master, and cast themselves at the Feet of their Lawful Sovereign. The *Grandeers*, who had most affected *Conde's* Interest, laid down their Offices. The Foreign Armies of *Spaniards* and *Lorrainers*, retir'd out of the Kingdom. The Citizens of *Paris* sent a Deputation consisting of Sixty Six Persons of Honour, to invite the *King* to this City, and assure him of their Future Allegiance. All the Officers of the *Militia*, did the like. The *King* being satisfy'd with the timely Penitence of his Subjects, and having commanded some Preparatory Alterations in Places of Trust, enter'd this City on the Twenty First of the last Moon, with all the Joy and Acclamation which cou'd express the Love of his People, and the Regret they had labour'd under, during his Absence.

Thou seest, Illustrious Minister, that tho' by the Artifices of a *Faction*, a *King* may be render'd odious to his Subjects, be banish'd from his Palace, and have the Gates of his Cities shut against him, as befel to this *King*: Yet the Inconveniences they feel in taking up Arms against him, sooner or later bring 'em to Repentance; and they are glad to court his Return, whom but a while ago they forc'd away by their Undutifulness, to gratify the Ambition of a bold Young Prince of the Blood, who promis'd, and ventur'd all Things
in

in Hopes of a Crown. For, it cannot be suppos'd, That the Prince of Conde had less Aims, when he first began this War; tho' his Pretences were specious, only to remove Cardinal Mazarini, and other evil Ministers from the King, and to protect the French, from the Machinations of Spanish and Italian Counsels; Whilst it is evident that all along he and his Party, have been supported by the King of Spain in their Rebellion. One wou'd wonder, how the French, a Sensible and Witty Nation, could be thus impos'd upon. But the Arabian Proverb says, There are none so blind, as those that wilfully shut their Eyes.

Yet, whatever Stupidity reigns among the Franks, Methinks Nothing but Light and Reason ought to appear in the Actions of the Mussulmans. I am confounded, to hear of the Rebellions in Syria and Egypt. Will they never give Rest to the Banner of the Prophet? Must the Supreme Minister, be ever employ'd in proclaiming the Nesiraum? What offence has been given to the Bassa of Damascus, or to him of Caire?

Sage President of the Imperial City, I am abash'd before the Infidels, when I hear these Tragical Reports out of the East.

But what can be expected, when the Manners of the Faithful are quite estrang'd from those of their Fathers? The Mussulmans almost out-do the Franks in Vice and Debauchery.

When thou readest this, draw thy Cymetar, and make a Scabbard of the next Man who mutters a Word against our Lawful Sovereign.

Paris 2d. of the 10th. Moon,
of the Year 1652.

LET

their present Authority, they may exact the *Life* and *Elixir* of his *Subjects* Wealth, and heard it in their own *Coffers*, leaving only the *Lees* to him when he comes of *Age*, and these generally compounded with the *Ill-will* of his *People*. I wish the *Case* prove not the same in our *Present* *Sovereign* *Sultan* *Mahomet*; who, thou know'st, was lifted to his *Father's* *Throne* before his *Time*, and by *Methods* which cannot be justify'd. It was the *Musti's* *Plot*, who is the *Oracle* of the *Law*; and so the *Mussulmans* acquiesc'd. But mark the *End*. Such *Treasons* Seldom escape unpunish'd. Tho' *Sultan* *Ibrahim* was *Depos'd* and *Imprison'd*, (not to mention that which grates the *Ears* of any *Loyal* *Ottoman*;) Tho' his *Eldest* *Son* be plac'd on his *Throne*, to serve the *Ends* of a *Faction*: Yet a *Younger* than he, may live to revenge the *Wrongs* that were done to his *Father*, and restore the *Empire* of the *Faithful* to its *Pristine* *Grandeur*. There are now above *Three* *Years* elaps'd, since the change of *Affairs* at the *Seraglio*. In the mean time, dost thou not observe the *Discontents* of the *People*? Is there not a *General* *Coldness* and *Neutrality* to be discern'd in the *Conversation* of those, who at first were most forward to approve the *Musti's* *Proceedings*? Men begin every where to reflect on the *Present* *Revolution*, and its *Fatal* *Consequences*. The *Venetian* *War*, they say, has quite impoverish'd the *Empire*. *Decay* of *Trade*, *Want* of *Money*, and a *Thousand* other *Things*, are the daily *Complaints* in *Constantinople*: This I am told from very good *Hands*, Men of several *Nations*, *Merchants* who *Trade* in that *City*, *Persons* altogether unbiass'd. They, as *Strangers*, have been inquisitive, during their *Residence* there, into the *Humours* of *People*, to find how the *Mussulmans* stand affected to the *Present* *State* of the *Ottoman* *Affairs*. I, who approve

Vol. IV. *a Spy at PARIS.* 199

prove not the Presumption of those *Infidels*, yet make Use of it to inform my self of several Material Passages, which I cou'd not otherwise learn, at this Distance from the *August Port*.

They tell me, the Soldiers Murmur that so many Thousands of Men have been sacrific'd in *Candia*, and *Dalmatia*; Whilst what they gain in the *Island*, they lose on the *Continent*: For, it seems, the *Venetians* are still too hard for us one Way or other. They grumble also for Want of their due Pay, and that they have not Bread enough to keep 'em from starving. A certain *Greek* assur'd me, he had heard several of the *Spahis* swear solemnly, That it was agreed amongst them, not to go into *Dalmatia*, the next Campaign. But this I took as a Strain of the *Gracian's* Natural Faculty, who, thou know'st, are much given to Romancing. However, I hear enough both from them and other Travellers, of *East* and *West*, to convince me, That some of the *Grandeess* at the *Imperial City* are in a tottering Condition.

All which serves but to confirm my first Discourse, That hardly any Thing on Earth is worth a Thought, since all things are of so short Duration.

In a *Word*, the World seems to be a Garden mingled with *Roses* and *Weeds*. The *First* are so close encompass'd with Thorns, that a Man cannot gather 'em without wounding himself: And if there be more Ease in cropping the *Latter*, yet they are unwholsom and stink, putting a Man to as frequent Purifications, as the Times he touches 'em.

Let thou and I, Dear *Gnet*, pass along the *Alleys* of this Garden view her *Beauties* and *Deformities* with an Even Mind; nor putting our selves to the Fatigue of gathering her *Flowers*; or suffering our selves to be tempted with her *softer Pleasures*.

But let every Thing we see and hear in this *Enchanted Ground*, serve the Ends of our Contemplation, being stedfastly mindful of this Truth, *That all those Things which appear so Gay and full of Charms, are Nothing but mere Empty Idea's and Fleeting Shadows, of that Substantial and Permanent Pleasure, which has her Residence only in Paradise.*

Thou may'st tell the *Kaimacham*, our Friend, that now the *King of France* begins to play the *Monarch* on the Bottom of his own Wit and Courage, without the Assistance or Counsel of *Tutors*. He has brought the *Parliament* to an Absolute Compliance with his Will, having purg'd that *Senate* of disaffected Members, and banish'd from the Court the *Duke of Orleans*, who pretended a Right to Rule his *Sovereign*. In the mean Time, the *Prince of Conde* has taken *Rethel* and *S. Menchoud*, whilst *Barcelona* is surrendred to the *Spaniards*. Thus what is gain'd in one Point, is lost in another. Doubtless, there is nothing Stable on Earth.

Paris 8th. of the 11th. Moon,
of the Year 1652.

LETTER X.

To Melec Amet.

THY Adventure and Miraculous Escape over the *Danube*, puts me in Mind of a certain French Nobleman of the *Prince of Conde's* Party, who last Summer, being closely pursu'd by some of the *King's* Horse, and himself excellent-ly mounted, leap'd Hedges and Ditches to avoid

avoid Captivity. At length, they had chas'd him into a Corner of the Land; from whence it was Impossible for him to escape, but by swimming o'er a small Arm of the Sea. What Risques will not a Man run, for the Love of Liberty? This Person, like an over-heated *Stagg*, perceiving his *Hunters* close at his Heels, boldly leap'd on Horse-back into the Sea; chusing rather to perish in the Waters, than fall into his Enemies Hands.

None were so hardy, as to follow him through the Uncertain Waves. However, his *Horse* being of matchless Strength, carry'd him safe over to the opposite Shore. As soon as he arrived at the next Town, where he had many Friends, he related this Wonderful Passage. But instead of cherishing his *Horse*, for so faithful and Invaluable a Service, he drew his Sword, and immediately kill'd the *Beast* that sav'd his Life: Saying, he did it for the Sake of Fame, being resolv'd, that his *Horse* shou'd never perform the like Service to any other Mortal.

This was an Ungrateful *Caprice*, and far from the Morality of *Sultan Selim*, the Son of *Bajazet*, who when his Trusty *Horse Carabuluc*, had once sav'd his Life by his extraordinary Swiftnes; he in Token of his Thankfulness, Built a Stable on Purpose for him in a large Enclosure of Meadows, allowing a *Pension* to a *Groom* to wait on the Meritorious *Beast*, and give him his free Delight in all things, as long as he liv'd; Commanding, that he shou'd never more be forc'd to labour or travel. And to compleat the Happiness of the *Beast*, he cull'd out some of the Beautifull'st *Mares* of *Arabia* to accompany him; charging also, that the Doors of the Stable shou'd be always open, for the *Horse* to go in or out, and range when and where he pleas'd. This was a Generosity worthy of an *Eastern Monarch*, whom,

as thy Letter informs me, thou hast in Part imitated.

But such is some Men's Ambition, and vain Desire to be talk'd of, that they care not by what barbarous Methods, they accomplish their Aim : It was a Motive of this Nature, which temptred *Erostratus*, to set Fire to the Famous Temple of *Epheſus* ; which had been Two Hundred Years in Building, and was numbred among the *Seven Wonders* of the *World*.

This happen'd on the very Night, that *Alexander* the Great was born. And the Villain being ask'd, Why he committed ſo deſtructive a Sacrilege ; answer'd That it was to acquire an Immortal Fame by ſo ſtupendous a Wickedneſs, ſince he cou'd not hope to be recorded for his Vertue.

Plutarch mentions a Jeſt, that was made on this Deſtruction of *Diana's Temple*. For it was common in every Bodies Mouth, That the Goddeſs being call'd that Night to the Labour of *Olympias*, the Mother of *Alexander*, cou'd not be preſent at Home to ſave her Houſe from Burning. For the Gentiles believed, that *Diana*, (whom they alſo call'd *Lucina*) was Inviſibly aſſiſtant at the Birth of Children.

However, the Priests made no Jeſt on't ; but ran up and down howling and making Gaſhes in their Fleſh, preſaging that Fate was that Day buſied, in ſigning the Decree of *Aſia's* Ruin. This is certain, That that very Night the Man was born, who was deſtin'd to ſubdue all *Aſia*, and on the Ruins of the *Persian Empire*, raiſe the Monarchy of the *Macedonians*. However, the Villain who burnt the Temple, had not his Deſire For it was Decreed throughout all *Aſia*, That his Name ſhou'd never be mention'd in *Hiſtory*, or any *Publick Writings*.

It is Recorded of a certain Governour of a City in *Italy*, That being on the Top of an high Tower with only the Pope, the German Emperour, and an Ambassador from *Venice* in his Company, he was tempted to throw the Two former over the Battlements, as they were taking a Survey of the City! Which he might have easily done, for they were both Aged, and Incapable of resisting his trength. This Passage he confess'd to his Ghostly Father: And being ask'd, What induc'd him to think of such a Horrid Treason? He answer'd, That it might be said, He did a Thing, which never was done before, nor in all Probability wou'd ever be done again: Since no Prince having heard such a Story wou'd ever venture himself into the same Danger without a sufficient Guard of his own. But however, he had not Resolution enough to go through with his Project.

I hear thou art like to acquire Fame by other Methods than these, being in a fair Way, to rise by thy Vertues, to some Considerable Employments in the Empire. For which, I equally rejoyce with thy self.

In the mean Time, 'twill perhaps be obliging, to tell thee some News out of these Parts. Which will make thy Company welcome to the *Grandeecs*. They Love to converse with Men, who can furnish'd 'em with Intelligence of *Foreign Affairs*.

The freshest Discourie here is, of the Imprisonment of the *Cardinal de Retz*, who was arrested by the King's Order on the Nineteenth of this Moon. What his Crime is, I cannot inform thee, unless it be, that he is an Enemy to *Cardinal Mazarini*. People generally give him the Character, of a very honest Man. But, thou know'st, Honesty is counted a Vice in the Courts of these Western Princes. The Crafty, are the only Men of Vertue, and Merit among the *Infidels*.

Thou may'st also report for a Certainty, That, the *Spaniards* have taken *Dunkirk* in *Flanders*, and *Caxal* in the *Dukedom* of *Mantua*. This Town is said to be the *Key* of all *Italy*: I cannot tell thee, which is the *Lock* it belongs to; nor, I believe, they themselves. But, this I observe, That when the *King* of *France* sits down before any Place with his Army, whoever has the *Key*, neither *Locks* nor *Bolts* can keep him out long. And 'tis Ten to One, if he do not find an Entrance into this place again very speedily, when the *Spanish* King has pleas'd himself for a while with an Imaginary possession of it.

I conclude my Letter, just at the Hour when the *Old Year* expires, according to the Account of the *Christians*, wishing thee a Scene of *New Felicities*.

Paris, 31st. of the 12th. Moon,
of the Year 1652.

LETTER XI.

To the same.

HAVING the Opportunity of a Day or two more, before the *Post* goes out of Town, I make use of it to ask thee, Whether there be any Notice taken in your *Parts*, of a *Comet* newly appearing above the *Orb* of the *Sun*? It has not been observ'd here till within these few Nights. And the *Astronomers*, notwithstanding the Coldness of the *Season*, (which I assure thee is sharp enough) are very busy with their *Telescopes*, to pry into the Figure of this *Meteor*, and observe its

Motions.

Motions. They take great Pains, and endure all the Rigour of the Frost and Snow, in Hopes of making some new Discovery.

The Vulgar look on it, as a great *Prodigy*: There are a Thousand Opinions among them about its Consequences: Every Body sets up for a *Judicial Astrologer*. Nay, the *Learn'd* themselves, and such as are esteem'd Great *Philosophers*, cannot agree in their Judgment concerning it. Some assert, That the *Matter* of the *Heavens* is subject to *Corruption* and *Change*, and that this *Comet* is generated after that Manner: Whilst others, hold a Contrary Opinion. They are all divided, and dispute hotly in as *Unintelligible Terms*, as the *Languages* of *America* are to us of this *Continent*. They amuse one another, and themselves, with far-fetch'd Words: And all this while, for ought I know, the Wisest among 'em may be as much under a Mistake, as those who never study'd such Things. All the *Instruments* of the *Opticks*, are sought out to help their *Sight*; and yet they may be as much in the *Dark*, as the Men in *Plato's Cave*. It is an *Article* of my *Faith*, That we Mortals know very little of those far distant *Beings*. But; these *Franks* are the most opinionated People in the World, no Man has the Modesty to allow another as much Right to Reason as himself. Every one sets up for a *Dogmatist*, and requires the Intellects of all others to be resign'd to his; tho' perhaps, that be only form'd by the Rules of his Parents, the Impressions of his Early Years, the Force of Education, the Fashion of his Country, or by some Notable Accident in his Life: All which, are equally liable to Falshood and Truth. How many *Sects* were there of the *Ancient Philosophers*, stiffly defending their several Opinions? One says, The *Heavens* are made of *Brass*; Another, of *Iron*; a Third, of *Smoke*. This will

have 'em to be Solid, That Fluid: There is no End of their Controversies.

In the mean Time, no Man knows What they are made of, or what is the Figure of the *World*, Whether Round or Square, or beyond all Dimensions: Whether *Matter* be Divisible, or Indivisible in the last *Atome*. Who can assure me, If there be only One *World*, or Whether there may not as well be a Thousand Millions? Whether the *Stars* be *Opake Bodies* as this *Earth*, and Inhabited, or no? I tell thee again, there is no Certainty of these Things. Man's Senses are too weak, his Imagination too frail, and all his Faculties far too short, to comprehend the *Works* of the Omnipotent, who alone is *Wise* and *Perfect* in *Science*.

Wilt thou have my Opinion of this Comet? I am apt to think, 'Tis some such *Globe* of *Combustible Matter*, as Our *Earth* appears to be, and perhaps burden'd with as many *Sinners*: That either by the *Course* of *Nature*, or *Decree* of *Destiny*, the *Enclos'd Fire* has broke its *Bounds*, and spread its Consuming *Flames* o're the *Surface*: Which embodying themselves in the *Pyramid* of *Smoke*, arising from so vast a *Conflagration*, cause that *Appearance* which we call the *Tail* of a *Blazing-Star*. And, for ought I know, after the same Manner shall our *Globe* appear to the *Inhabitants* of those *Remote Worlds*, at our *Day* of *Judgment*.

I am not positive in these Matters, nor will I shut up my *Soul* from *Future Lights*: But leaving Things, as I find 'em, full of *Mystery*, and double Faces, I will expect no better Fate than that of *Socrates*, That as I have liv'd, so shall I die in *Doubt*, only hoping for *Plenary Satisfaction* in the *Next World*.

Paris, the 2d. of the 1st. Moon,
of the Year 1653.

LET.

L E T T E R X I I .

To Pesteli-Hali, *his Brother*, Master of
the Grand Signior's Customs.

NOW thou beginnest to reap the *Fruit* of thy *Travels*. May'st thou live to have a *Full Harvest*. I esteem my self infinitely oblig'd to the *Illustrious Bassa*, our Country Man, for his particular Friendship in this Business. 'Tis true, thy own Merits were a sufficient Recommendation: But what *Light* can a *Candle* give, that is shut up close in a *Dark Lanthorn*? So thick was the *Veil*, which thy own *Modesty* had drawn o'er the *Splendor* of the most Accomplish'd *Vertues*.

Son of my Mother, let not what I have said, pass for the Words of a Flatterer. Thou know'st, I am as free from that Vice, as I am from Envy. 'Tis Affection only guides my Pen, when I tell thee, I heartily rejoice in my Brother's Prosperity; and that the *Grand Signior* has a *Faithful Servant*. I hope, that *Sovereign* of *Sovereigns*, will in Time find Reasons to acknowledge to the Noble *Kerker Hassan*, the Good Office he has done him in presenting such a *Slave*. Let no Error of thine, baulk my Expectation.

'Twill be an *Eternal Honour*, to the *House* and *Tribe* from which we descend, if by acquitting thy self fairly in this Post, our *Great Master* shall think thee worthy of a more *Sublime Station*. Therefore esteem this only as a *Tryal* of thy *Fidelity*, and how far thou art capable of serving the *Sultan*. Be Industrious, but not Affected, in disclosing thy Abilities. Observe a Gradation; For the slowest Steps to *Greatness*, are the most secure. Aim not to be *Rich* and *Mighty* on a sudden.

Swift

Swift Rises, are often attended with precipitate Falls. If, in other Cases, 'tis commendable to be niggardly of Time, and squeeze every Minute to an Improvement in Vertue; yet thou wilt find it expedient to follow other *Maxims*, in the Way of growing *Great*: And that to be Liberal in Years of Patience, will be no unprofitable Frugality in the Main; since what is soonest got, is generally short in the Possession: And he that monopolizes *Honours* or *Wealth*, is most Times envy'd to his Ruin.

Nature it self shall convince thee of this if thou wilt but contemplate her most *Obvious Works*. Cast thy Eye on the Oak among the *Plants*; What *Vegetable* is more Permanent, or of greater Service to Men? Yet the *Tree* of so vast a Bulk, in whose Aged, Hollow Trunk, I have seen Sixteen Men sitting round a Table; under whose wide-spread Branches, the House of *Arom Eb'niel Eben Sherophaim*, the Chief Emir of *Arabia*, is Built, and stands at this Day: I say, this *Tree* in its First Original, was not so big as the Thumb of thy Right Hand: And if *Naturalists* speak Truth, 'twas a Hundred Years a growing to these Dimensions; as many in a Fix'd and Flourishing Condition; and that it will not take up a less Time in decaying to its last Rottenness.

They say also, That an *Elephant*, the Biggest and Strongest of all the *Beasts* on the *Earth*, lives Two Hundred Years, and continues encreasing in its Stature, the greatest Part of that Term. The like they relate of *Crocodiles* and *Dragons*.

But not to tire thee with Examples of this Nature, let us consider, that whatsoever is great and durable among Men, whatsoever is Illustrious and Excellent, is slow in the Production, and makes not hasty Leaps to Maturity. View all the *Monarchies* that have made so much Noise on
Earth,

Earth, and thou wilt find, that in Proportion to the Time of their Growing Greatness, was the Term of their Duration. How swift was the Rise and Fall of the *Persian Empire*? Equally precipitate was that of the *Macedonians*. None could ever boast of so Permanent and Universal a Sway as the *City of Rome*, of which it is commonly said, *Rome was not built in a Day*.

To come nearer Home; How Lasting and perpetually Victorious, is the *Sacred Empire* of the *Mussulmans*? Yet it took its First Rise from very small Beginnings, met with frequent Repulses, and has made a slow Progression to the present Formidable Height of Sovereign Power it now possesses. For, thou know'st, This is the Thousandth, Sixtieth and Third Year, since the Holy Flight of the Messenger of God.

What I have said, may be apply'd with Proportion, to Men's Personal Advances in the Honours and Fortunes of this World. Be content therefore with the Seasons wherein Destiny shall think fit to raise thee, and strive not to out run thy Fate.

All the News I can tell thee is, That *Cardinal Mazarini* return'd the 13th. of the last Moon, from his Second Banishment: Which thou may'st report for a Truth, to the Ministers of State.

We are all Exiles here on Earth. God restore us to a Region more Agreeable, and admit us to the Caresses of our Friends in Paradise.

Paris, 25th. of the 3d. Moon,
of the Year 1653.

LET-

LETTER XIII.

To Kerker Hassan, Bassa.

THE Blessings of God and his Prophet descend upon thee from a Thousand Sources. Thou art a true Friend, and our whole Family are oblig'd to thee for Favours which have no Number: But none more than my Brother and I. Our Engagements to thee are Equal; since what Kindness thou hast shew'd to him, in recommending him to the Sultan's Favour, and to a Place of Honour and Profit, I take as done to my self; we being Naturally sharers in each others Prosperity or Adverse Fortune: For such is the Method of strict Relations and Friendships. And, I have a particular Reason to thank thee, because it was at my Instance thou promoted'st him. Yet tho' he is my Brother, I should not be so Partial as to say these Things in his Behalf, did I not know him to be a Man of Merit. For Places of Trust, ought not to be bestowed for Favour or Affection. We are bound to sacrifice all Private Regards, to the Interest of the Grand Signior: And not act like the French, who get Offices of the Greatest Importance, many Times, by being of a Faction or Party, opposite to their King.

Since the Return of Cardinal Mazarini to this Court which was in the foregoing Moon, the King has reform'd many Abuses of this Kind. He begins to feel his own Strength and Authority, every Day more and more.

In the Moon of December, dy'd Cardinal Richlieu's Brother, who was Bishop of Lyons, and Grand Almoner of France. The King has bestow'd these

Honours

Honours on Cardinal *Antonio Barberini*, who took *Sanctuary* in this Court, from the Persecutions of the Present *Roman Pontiff*, almost Ten Years ago. He has always espoused the King of *France's* Interests in *Rome*. And the grateful *Monarch*, receiv'd him with much affection; and as an Additional Honour, has made him a *Knight* of the *Holy Spirit*. This is the Chiefest Order of *Knight-hood* in *France*.

It is freshly reported here, that the *Duke of Newburgh*, a *Great Prince* in *Germany*, is dead. They talk also of certain *Prodigies* that have been lately seen in *England*, *Ireland*, and other *Parts of Europe*; As *Raining of warm Blood*, *Tin and Copper*. And 'tis affirm'd for certain, That *Three Suns* were lately seen at *Dublin*, the *Chief City of Ireland*.

There has been a *Sea Combat* between the *English* and *Hollanders* on the *Coasts of Italy*. Wherein, they say, the *Dutch* had the *Victory*, having sunk Two of their *Enemies Ships*, and taken One, without any *Considerable Loss* on their own *Side*.

Here is no other *News* stirring at present worth the *Knowledge of a Mussulman Grandee*. The *Eyes of all the Western Nazarenes* are fix'd on that *Refuge of the World*, where thou residest, and on the *Actions of our Invincible Vizir in Candia*.

They discourse of some *Overtures of Peace*, which that *Great General* has made to the *Venetians*, if they will forthwith surrender the *City of Candia* to the *Victorious Osmons*.

If this be true, one would think, so great *Clemency* must needs tempt the *Proud Infidels* to *Submission and Compliance*. But, if *Destiny* has otherwise *Decreed*, I wish they may feel the *Force of our Arms*, which appear more keen, than
even

even the *Scythe of Time*, that *Devourer of All Things*.

Paris, 27th. of the 3d. Moon,
of the Year 1653.

LETTER XIV.

To Nathin Ben Saddi, a Jew at Vienna.

THY last Letter speaks thee at once willing to be Enlightned, yet Tenacious of thy Old *Prepossession*s. I wonder not at the Difficulty thou findest, in shaking off the *Precepts* of thy Rabbi's, those *Religious Triflers*. The Influence of *Education*, is forcible as that of our *Birth*: And the *Habits* that are rooted in us in our *Tender Years*, are harder to be displanted, than the *Inherent Affections* of our *Blood*: This is signify'd by the *Arabian Proverb*, which says, *The Tutors of Youth, have an Ascendant over the Stars of their Nativity*.

I know it has been esteem'd the peculiar Glory of thy *Nation*, that you have been Rigid Observers of the *Traditions* of your *Fathers*: From which, rather than deviate a Tittle, there have not been wanting such as freely expos'd themselves, and have bravely endur'd Racks, Scourgings, Burnings, and all Sorts of Torments, even the most exquisitely cruel Deaths, that the Malice of *Tyrants* cou'd invent. But do not I know also, that in some of the most Weighty Points of your *Law*, your Zeal has exceeded your Prudence? I speak not of the private Bigotry of one Man, or a few; but of the *Representative Body* of your Whole *Nation*. How foolishly Superstitious
were

were your Armies in the Days of *Mattathias*, when being assaulted by their Enemies on the *Sabbath* Day, they refus'd to draw a Sword in their own Defence, and so were all cut off by the Army of *Antiochus*? This is no Invidious Remark of your *Adversaries* in Religion, but the Observation of *Josephus*, a Man of the same Faith, and sprung from the Stock of *Israel*, as well as thy Self.

Now tell me thy Opinion, did your *Fathers* do well in thus Sacrificing themselves, and the whole Interest of *Israel* to a Mistaken *Punctilio* of that Obedience they ow'd the Law, or no? If thou allowest the Former, then *Mattathias* did wickedly in making a Decree, That from thenceforth, it should be Lawful on the *Sabbath*-Day to resist their Enemies; and all the *Jews* were guilty of many Notorious Breaches of the Law, in obeying this Decree, and fighting on the *Sabbath*-Day: But if thou say'st, They did Ill in not fighting tho' at a prohibited Time, and prohibited under the severest Curses; then it follows, That there is no Point of your Law, which may not, nay, which ought not to be dispens'd with, and give way to the Interests, of State, and the Good of the Commonwealth. So that at this Rate, the Religion for which you are all so Zealous, will appear to be but a Form of Government, Divinely contriv'd for Human Regards. I do not call in Question, the Miraculous Delivery of your Law on Mount Sinai. Suffer me to plead without Suspicion of Partiality: I do not go about to invalidate the Testimony of *Moses*, and the Prophets. Doubtless the Most High came down through the Heavens, attended with Myriads of Angels, and Thirty Two Thousand Chariots of Fire; and when he stood on the Top of the Mountain, the Rear of his Train had not pass'd the Silver Gates of the Moon. The Sun appear'd in his Circuit, as one astonish'd; he blush'd,
and

and fled away from the *Eternal Brightness*, not able to endure the *Lustre* of a *Glory* so far surpassing *his own*. The *Stars* were dazi'd at the *Immortal Splendor*, and mistook their *Courses*; they run against one another in their affrighted *Careers*. And as a *Lasting Memorial* of that glorious *Descent*, the *Angels* left the *bright Impression* of their *Footsteps* in the *Path*; That *Heavenly Road*, is to this Day distinguish'd from all the *Rest* of the *Sky* by its *Whiteness*, which makes the *Astronomers* call it *THE MILKY WAY*.

The *Nations* of the *Earth* were amaz'd at the *Tremendous Vision* and *Noise*; for the *Mountain* was all on *Fire*, whose *Flames* reach'd up to the *Clouds*, and its *Smoke* to the *Mid-Heaven*. The *Globe* Trembled and Quak'd at the *Dreadful Thundrings*, and the *Lightnings* penetrated the *Abyss* of *Hell*. The *Infernal Spirits* were startled at the *Uncouth Flashes*; and ask'd one another, *If the Day of Judgment were come?* The *Waters* hid themselves in their *Fountains*, and the *Ocean* utter'd a deep *Murmur*. Every *Thing* in *Nature* was surpriz'd with *Wonder* and *Dread*, and *Moses* himself when he came down from the *Mountain*, was all *Transform'd* into *Light*.

Thou seest, *Nathan*, I am no *Infidel*, but believe, as thou dost, That the *Law* of *Moses* was brought down from *Heaven*. But does it therefore follow, That this *Law* is *Universal* and *Eternal*? Can none be sav'd but the *Sons* of *Israel*, and such as are *Profelyted* to their *Religion*? Doubtless this is an *Error*, as thou thy self wilt acknowledge, when thou hast well examin'd the *Matter*. Remove thy *Post* a little, if it be only in *Imagination*: Rise from the *Feet* of thy *Doctors*, who have infill'd into thee *Prejudices* against all the *Sons* of *Adam*, except those of your own *Race*. Stand aloof for a while, and look round about thee to

the

the *Four Winds*: but fix thine Eyes on the *East*, for from thence *Wisdom* takes her *Origin*. Did not the same *God*, who *Created* the *Jews*, also *Create* all the *Nations* of the *Earth*? And canst thou be so blind and obdurate as to think, that *Sovereignty Merciful* made so many *Millions* of *Souls* on purpose to *Damn* them? Or that it shall be *Imputed* to them for *Sin*, that they were not born of the *Seed* of *Jacob*? Was it in their *Power* to chuse the *Father* that shou'd beget them, or the *Mother* that shou'd conceive them? How *Aburd* are the *Consequences* of this *Narrow Opinion*? It is an *unpardonable Pride* and *Malice*, thus to *contemn* and *judge* those that are compounded of the same *Ingredients* as your selves.

Doubtless, *God* has sent *Prophets* into all *Nations*, to guide them into the *Right Way*, and not into the *Way* of *Infidels*. Those who believe the *Prophets*, and obey their *Precepts*, shall be *Sav'd*: For they preach the *Unity* of the *Divine Essence*, the *Resurrection* of the *Dead*, the *Day* of *Judgment*, the *Joys* of *Paradise*, and the *Torments* of the *Damn'd*. They teach the *Necessity* of *Justice*, *Purity*, and *Good Works*; exhorting all to practise the *Golden Rule*, without entangling their *Minds* in endless *Niceties*, which are but the *Superfetation* of *Piety* the *Excrementitious Burdens* of a *Religious Life*. Such are most of the *Troublesome* and *Ridiculous Ceremonies* observ'd by the *Zealots* of your *Law*, at which I have known the *Wiser Sort* of *Jews* to laugh. These little *Superstitions*, like *Unprofitable Suckers*, exhaust the *Vitals* of *Religion*, and leave it only a *Sapless Trunk*, from which no *Fruit* can be expected. Were they commanded in the *Law* of *Moses*, something might be pleaded in their *Defence*; but as they are only the *Dreams* of your *Rabbi's*, a *Wise Man* would beware how he put on a *Needless Yoke*.

Yoke, the *Stratagem* of your *Crafty Guides*, to keep you in Subjection, and a servile Awe of their Authority, and a *Religious Timorousness* of you know not what.

Thy Letter replies to this by Anticipation: For supposing that I should argue thus, and charge you with adding *Traditions* of your own, to the *Positive Injunctions* of the Law; Thou tellest me, that those are greatly mistaken, who think that all which was deliver'd to *Moses* in the Mount, was Written in the *Two Tables*, or compris'd even in the *Pentateuch*, as if the *Prophet* spent those *Forty Days and Nights* only in keeping of Geese. For it is evident, say'st thou, That if God had Nothing else to give him but the *Written Law*, he might have dispatch'd him in an *Hour* or a *Day* at Most. Therefore thou addest, That by *Day* he gave to him the *Written Law*, and by *Night* the *Mysterious Explanation* of it, call'd, The *Oral Law*: Which *Explanation*, *Moses* taught by *Word of Mouth* to *Joshua* his *Successor*, *Joshua* to the *Seventy two Seniors*; and that they transmitted this *Oral Traditionary Comment* down to their *Posterity*, even to the *Last* of the *Prophets*, from whom the *Great Sanhedrim* receiv'd it. After this, every one deliver'd it to his *Son*, as he had receiv'd it from his *Ancestors*; and so it continues to this *Day*, to be the *Rule* of your *Lives*, in those *Cases* where the *Written Law* is *Silent*. I tell thee, *Nathan*, there appears a great *Shew* of *Reason* in what thou sayest: And indeed it cannot be suppos'd that *Moses* spent all that time, only in receiving the *Written Law*. But on the other side, I cannot believe that the *Eternal Mind* was busied so many *Days* in prescribing those *Ridiculous Rules* and *Ceremonies*, which are found in the *Talmud*, and the *Writings* of your *Rabbi's*. If thou canst convince me of that, I will cease to Perswade thee to a Change.

I have

I have a great deal more to say, but the Hour of the *Post* calls on me to conclude my Letter. In my next, I will fully answer all thy Arguments. In the mean time, let not *Custom*, and the *Diffates* of the *Synagogue* supplant thy *Reason*, but remember thou art a *Man*.

Paris, 27th. of the 3d. Moon,
of the Year 1653.

LETTER XV.

To the Sublimely Wise, the Senior of Excellent Dignity, Abul Recowawn', Grand Almoner to the Sultan.

THOU art placed on a High Seat, Eminent among the *Faithful*; and the Eyes of the Distress'd, are fix'd on thee. Thou art the *Patron* of all the Miserable. To thee, as to a *Sanctuary*, flies the Man, whose Misfortunes have bereav'd him of all other hope: Whose drooping Spirits can find no Comfort from the Rest of Mortals. His last and only Refuge is to thee, who art the Faithful *Steward* of the *Grand Signior's* Liberalities. Let not too much Prudence supersede thy Charity. The Wicked and the Innocent, have equal Access to thee: And it ought to be so; for, no Man at first, can distinguish between the One and the Other by their Outward Aspect. Yet a little Examination and Converse, will shew the Difference.

There are those, who get large Possessions under the Masque of Poverty. There are Impudent Beggars, who make a Trade of imposing on
Human

Human Compassion, and sport themselves in this humble Method of Cheating People of their Money; whilst imagining they bestow it on Persons really Indigent, it is thrown away on Counterfeits *Villains* and *Infidels*.

On the other side, I have seen true Objects of Pity, Men reduc'd to the last Extremities, who wou'd rather perish, than expose their Condition to any, save the *Great* and *Noble*. They esteem such to be Wise Men, Generous, and Considerate of the Accidents which commonly befall Mortals. They think, to these they may freely unbosom themselves, tell their Wants, and claim Relief, without the Hazard of a Reproach, which wounds more deeply than a short Denial.

Thou mayst know them by the Modesty which appears in their Faces, (says our *Holy Prophet*) and that they are soon repuls'd. To such as these, give plentiful *Alms*, and do not repine. For it is as a Profitable *Merchandice*, sent to Remote Countries; which though ventur'd on the Uncertain Waters, ye in Time by the special Blessing of *Heaven*, shall return with Seven-fold Interest.

Nay give to all that ask: For, it is better to misplace our *Charity* on Nine Unworthy Persons than to deny an *Alms* to One that is really in Need. Beside, it is not for the Honour of a *Sovereign Monarch*, that any Person in Distress shou'd depart from his *Court*, sad or discontented, for want of Relief.

I have in some of my Letters, glanc'd at the *Vices* of these *Western Nazarenes*; and have not been altogether silent as to their *Vertues*. Among which, their *Charity* is very Conspicuous.

The *French* relate a pretty Passage of a certain *Cardinal*, a very Good Man, and one that by the Multitude of his Generous Actions, gave Oc-

casion

caſion for the World to call him, the *Patron of the Poor*.

This *Eccleſiaſtick Prince*, had a conſtant Cuſtom, Once or Twice a Week, to give Publick Audience to all Indigent People in the *Hall* of his *Palace*, and to relieve every one according to their various Neceſſities, or the Motions of his own Bounty.

One day, a poor Widow encourag'd with the Fame of his Generoſity, came into the *Hall* of this *Cardinal*, with her only Daughter, a beautiful Maid, about Fifteen Years of Age. When her turn came to be heard, among the Crowd of Petitioners; the *Cardinal*, diſcerning the Marks of an extraordinary Modeſty in her Face and Carriage, as alſo in her Daughter, he encourag'd her to tell her Wants freely. She bluſhing, and not without Tears, thus addreſs'd her ſelf to him: *My Lord, I owe for the Rent of my Houſe Five Crowns, and ſuch is my Miſfortune, that I have no other Means to pay it, ſave what wou'd break my Heart, ſince my Landlord threatens to force me to it, that is, to Proſtitute this my only Daughter, whom I have hitherto with great Care Educated in Vertue, and an Abhorrence of that Odious Crime. What I beg of your Eminence, is, That you wou'd pleaſe to interpoſe your Sacred Authority, and protect us from the Violence of this Cruel Man, till by our honeſt Industry we can procure the Money for him.*

The *Cardinal* mov'd with Admiration of the Woman's Vertue and Innocent Modeſty, bid her be of good Courage. Then he immediately wrote a Billet, and giving it into the Widows Hands, Go, ſaid he, to my *Steward* with this *Paper*, and he ſhall deliver thee Five Crowns to pay thy Rent.

The poor Woman overjoy'd, and returning the *Cardinal* a Thouſand Thanks, went directly to his *Steward*, and gave him the Note:
Which

Which when he had read; he told her out Fifty Crowns. She astonish'd at the Meaning of it, and fearing this was only the *Steward's Trick* to try her Honesty, refus'd to take above Five, saying, *She ask'd the Cardinal for no more, and she was sure 'twas some Mistake.*

On the other side, the *Steward* insisted on his Master's Order, not daring to call it in Question. But all the Arguments he cou'd use, were insufficient to prevail on her to take any more than Five Crowns. Wherefore, to end the Controversy, he offer'd to go back with her to the *Cardinal*, and refer it to him. When they came before that *Munificent Prince*, and he! was fully inform'd of the Business: 'Tis true, said he, *I mistook in writing Fifty Crowns. Give me the Paper and I will rectify it.* Thereupon he wrote again; Saying thus to the Woman, *So much Candor and Vertue, deserves a Recompence. Here I have order'd you Five Hundred Crowns: What you can spare of it, lay up as a Dowry to give with your Daughter in Marriage.*

If I mistake not, this *Cardinal* was call'd *Farnese*. But, whatever his Name was, this was an Action truly Heroick, and which has but few Parallels.

It will be much for the Glory and Interest of the *Shining Port*, if thou sometimes by an extraordinary Largess, raisest the Fortune of deserving Men; and puttest them in a Capacity to serve the *Grand Signior*. At least, such Bounty will oblige 'em not to dis-serve him.

Among the Rest, permit me to recommend the Case of *Ebnol Berwana Kayemas*, Thy Countryman. He was once Possessor of a fair *Timariot*, but was turn'd out by *Sultan Ibrahim*, to gratify a Creature of *Shechir Para*. Thou know'st the Life of that Infamous Woman. I say no more.

Paris, 2d. of the 5th. Moon,
of the Year 1653.]

LET-

LETTER XVI.

To the Captain Bassa.

THOU that art a Man of *War*, delightest, no Doubt, to hear of *Combats* and *Battles*. And I tell thee, That since the Beginning of the *World*, there have never been known such dreadful *Sea-Fights*, as during the present *War* between the *English* and *Dutch*. It seems there is an Emulation sprung up in the *Latter*: They grudge the *Inhabitants* of *Britain* the *Character*, which has been given 'em from all *Antiquity*, Of being the most *Victorious* on that *Element*, of any *Nation* on the *Earth*.

'Tis possible there may be some more particular *Grounds* of their present *Quarrel*, to which I am a stranger. But assuredly, they have pursued their *Animosities* very eagerly on both *Sides*. And, let the *Occasion* be what it will, the *Dutch*, are still *Losers*.

I sent thee an *Account* of a *Combat* between their *Fleets* last *Year*, since which they have had many other *Engagements*. And 'tis said here, that during this *War*, the *English* have taken from the *Dutch*, near *Two Thousand Merchant Vessels*, have Sunk and Burnt many of their *Ships of War*, slain some of their *Chief Commanders*, spoil'd their *Trade*, and reduc'd 'em almost to as great *Streights*, as when they first courted the *Protection* of the *English* against their *Sovereign*, the *King of Spain*, from whom they had then newly *Revolted*.

But the most terrible *Conflict* was, on the *Second* of this *Moon*, wherein the *Dutch* had *Seven* and *Twenty* of their *Greatest Ships*, either sunk or burnt, *Two Thousand* of their *Seamen* and

L

Soldiers

Soldiers kill'd, and a Thousand taken Prisoners, with many Captains. That Great General Trump, whom I mention'd in my Last, was slain in this Fight, after he had perform'd Prodigies of Valour.

The *French* say, that during the Heat of this Engagement, Trump being excessive Thirsty, call'd for a Bowl of Wine; which his Servant had no sooner deliver'd to him, but a Cannon-Bullet took his Hand off, just as he was retiring from his Master. The brave General touch'd with a Noble Compassion, spilt the Wine on the Deck, saying, *It is not fit that I should quench my Thirst, with the Blood of a Faithful Slave.* And as soon as he had spoke these Words, another Bullet took from him, the Power of ever drinking again.

If such an Accident should happen to thee, when thou fightest against the *Infidels*, know for certain, that thou shalt be immediately transported to the *Green and Shady Banks* of the *Rivers of Wine* in *Paradise*, where thou may'st drink thy Fill in Eternal Security. For he that dies fighting for the Faith, is a *Martyr*.

Paris, 12th. of the 8th. Moon
of the Year 1653.

LET.

LETTER XVII.

To Sale Tircheni Emin, Superintendent of the Royal Arsenal at Constantinople.

I Remember, I promised in my last, to give thee a farther account of *Pachicour*, the famous *Pyrate* of the *Black Sea*. 'Twere easy to perform it, but a Temptation diverts my Pen another Way.

I remember when thou wert *Chiaus*, I have heard thee speak of the *Kingdom of Tunis*, whether thou wast sent by *Sultan Amurat*, to compose the Differences that happen'd between the *Dey* and the *Divan* of that City. At the same Time, thou mad'st Mention of a certain Admirable Engine, contriv'd to draw up Ships or any Thing else from the Bottom of the Sea: And, that the *Divan of Tunis*, gave to the Artist who fram'd it, an Hundred Thousand *Piasters*, as a Reward of his Ingenuity.

I have read in a certain *French Author*, of such another Device at *Venice*, made on purpose to draw up the Famous *Carrack*, which they call'd the *Castle of the Sea*. This *Galleon* was built of a Monstrous Bulk, more for State than Service; and was overturn'd by her own Unweildiness, as she lay at Anchor and sunk to the Bottom: From whence, neither that foremention'd Engine, nor all the Art of Man could raise her. Yet the Skill of the Engineer was highly commend'd, and the Senate honour'd him with the Title of *Clarissimo*, and settled a Noble Pension on him during Life.

It is question'd, whether the *States of Holland* will be so Liberal to a certain *French Engineer* who has made a *Ship* at *Rotterdam*, which they say, will out-do all the *Miracles of Noah's Ark*.

This *Ship* is at present all the talk at *Paris*. Our Merchants receive Letters full of Wonders from the *Low Countries*, concerning this Whirligig of a Vessel, which is to move by Clockwork, without Sails, Oars, Rudder, or any Common Marine Tackle; Yet, shall cut her Way through the Sea, with a swifter Progress than the Moon glides along the Sky, or a Bullet out of a Cannon. This is the Discourse of those who love to advance all that they hear, to the Height of a Miracle or Romance. Yet 'tis certain, the Artist has promis'd, it shall equal the Motion of some Birds, and run Twelve Leagues an Hour. Neither Winds nor Tides shall forward or hinder its course, which depending on an Internal Principle of Perpetual Motion, is to be directed only at the Pleasure of him who manages the Springs and Wheels. So that the Master of this Vessel, shall be able with a single Touch of his Hand, to turn it to any Point of the Compass, in the most Boisterous Weather that blows.

This Engineer farther engages, that his Vessel shall make a Voyage to the *East-Indies* in the Revolution of a Moon, and to some Regions of *America*, in a fourth Part of that Time. If he be as good at Performance, as he is at Promising, he will Sail round the *Globe*, at this Rate, in Three Moons.

In farther Commendation of this wonderful Machine, 'tis said, That by a New-Invented Art, it shall secretly under-Water disable any Ship, provided she be within Cannon-Shot; and this with so sudden a force, that in the space of Six Hours, it will successively sink a Fleet of a Hundred Shipsof War.

Moreover,

Moreover, this *Artist*, to appear not leſs ſubtile againſt the *Efforts* of *Heaven*, than in ſurpaſſing all the *Inventions* on *Earth*, promiſes that his *Miraculous Veſſel*, ſhall at the *Diſtance* of a *League*, cut aſunder any *Spouts* or *Cataracts* of *Waters*, which uſually threaten *Mariners* in the *Mediterranean* and other *Seas*.

'Tis poſſible thou art very well acquainted with the *Nature* of theſe *Spouts*, and the *Danger* of *Ships* that *Sail* near them. Yet give me *Leave* to inform thee, what I have heard from a certain *Corſair*, who has often met with 'em in the *Levant*.

This *Pyrate* tells me, that a *Spout* is a kind of *Aqueduc*t between the *Clouds* and the *Sea*, by which thoſe *Pendulous Ciſterns Above*, are replenish'd with *Water* from the *Ocean*, drawing it up, as through a *Pipe*; which ſeems to be let down for that *End*, at certain *Seasons*, and in ſome *Particular Places*, where the *Water* boils up firſt above the *Surface* of the *Briny Plain*, as a *Signal* to thoſe *Thirſty Bladders*, to make a *Deſcent* there and ſuck their fill.

If this be true, who knows but that all the *Rain*, to which the *Earth* is indebted for its *Fertility*, comes thus *Originally* from the *Sea*? For, it may be made *freſh*, either in its firſt *Ascent* through the *Roſcid Air*, or after its *Reception* into the *Clouds*, by ſome hidden *Energy* of that *Element*, or the *Natural Force* of the *Middle Region*: Or at leaſt by ſome *Unknown Vertue*, perhaps not inferiour to that by which the *Waters* of a *Bitter Lake* in the *Deſart*, became *Sweet* at the *Interceſſion* of our *Holy Prophet*, when the whole *Army* of the *Primitive Muſſulmans*, was like to have perish'd of *Thirſt*.

And then how will the *Western Philoſophers* diſpoſe of all the *Vapours* which they ſay are

Exhal'd from this *Globe*, and afterwards Condens'd into Clouds? I tell thee, that's but a Loose Notion of such Retentive Bodies, as the Clouds seem to be. And 'twou'd tempt one to ask, What the Vessels are made of which hold those Condens'd Exhalations, so that they do not fall at once upon our Heads and overwhelm us, but only destil in small successive Showers Drop by Drop, to refresh the Barren Parts of the Earth, and serve the Necessities of Men? And why the Rains fall in the *Indies*, and other *Regions* of the *East*, whole *Moons* together without Intermiſſion, the Rest of the Year being dry: Whereas, in other Countries, the Periods of the Weather's Alteration are uncertain, and in some Parts it seldom or never rains at all?

Doubtless, the *Works* of the *Omnipotent* are Inscrutable: And though it may be an Argument of a great Wit, to give Ingenious Reasons for many Wonderful *Appearances* in *Nature*; yet 'tis an Evidence of small Piety or Judgment, to be positive in any Thing, but the Acknowledgment of our own Ignorance.

Now I have made as Wide an Excursion from my first Discourse, as the *Maulla* did, who began an Oration in Praise of *Noah's Ark*, and ended with telling a Tale of an *Armenian Wheel-Barrow*.

But I will not forget, that I was speaking of the Promise which the *Rotterdam Engineer* has made of his *Machine*. That it shou'd Effectually break all the Force of *Spouts*, which wou'd render him very service able to *Merchants*, as a *Convoy* to defend them from those Terrible *Bugbears* to *Sailers*. For the *Corfsair* tells me, That these *Spouts* very often occasion Ship-wracks; either by entangling the *Masts* of a Ship, and so overturning it; or, by breaking in the Encounter, overwhelm it with Water, and so sink it. He

He says likewise, that the *Christian Pyrates* are accustom'd to use a certain *Charm* against these *Spouts*. They have a *Knife*, whose *Haft* is made of the Bone of a Man's Right Arm: And every *Vessel*, is bound to provide One or Two of these *Knives*, when they loose from the Shore. They buy 'em of certain Persons, who have the Character of *Magicians*. And when they see a *Spout* at some Distance from 'em at Sea, the *Master* of the *Vessel* or any Body else, takes this *Enchanted Knife* in his Right Hand, and holding the Book of their Gospel in his Left, reads some Part of it; And when he comes to a certain *Versicle*, which mentions the Incarnation of their *Messiah*, he makes a Motion with his *Knife* towards the *Spout*, as if he would cut it in Two. Whereupon immediately the *Spout* breaks in the Middle; and all the inclos'd Water falls into the Sea.

But I tell thee, he who gives Credit to the Stories of *Charms*, or the Projects of Men pretending to excel all the Rest of their Race; has more Faith, than is requisite to him who reads *Æsop's Fables*, since in perusing that Ingenious *Figment*, we are only desired to believe the MORAL.

'Tis thought by some, that this *Engineer* will, by the Natural Clockwork of his Heels, be much more nimble than his *Vessel*, in flying the Disgrace which will attend him, if his Phantastick Project prove unsuccessful. In my next thou shalt hear of *Pachicour*.

Paris, 12th. of the 8th Moon,
of the Year 1653.

LETTER XVIII.

To Murat Bassa.

THE *English*, at present, make the greatest Figure and Noise, of all the *Nations* in the *West*. *Spain*, *Portugal*, and even *France* it self courts the Friendship of that *Island*, since the *Inhabitants* have form'd themselves into a *Commonwealth*. It appears, as if the *English* were but newly awaken'd to a Sense of their own Strength, and by thus rousing themselves had alarm'd all their *Neighbours*.

However it be, This *King* has sent an *Embassador* to the *English Court*, to break the *Negotiation* of the *Spaniards* there, and to establish a *Peace* between *England* and *France*, if possible.

One cannot tell what to make of the *Maxims* of these *Infidels*. For at the same Time, the *Banish'd* Heir of the *English Crown*, takes his *Sanctuary* in this *Court*. Where he is caress'd, and made to believe, *Great Things* they will do toward his *Restauration*. But *Interest* supersedes all *Arguments* of *Affection* and *Consanguinity*. They are more solicitous here for the Success of their *Embassy*, than for the Right of the poor *Exil'd Prince*. He is call'd the *King of Scotland*, having been solemnly *Crown'd* in that *Kingdom*, since the Death of his *Father*; and entring into *England* with an *Army of Scots*, was routed; and having narrowly escaped the *Trains* that were laid for his *Liberty* and *Life*, at length landed in this *Kingdom* where he has been entertain'd with much seeming *Affection*. But the *Dread* they are under, of the *Victorious New English Commonwealth*, makes 'em begin to talk of his *Departure* from hence.

The

The *Prince of Conde* has taken *Rocroy*; Which was the first *Place* where he signaliz'd his *Arms*, and the *Infant-Reign* of this *King* about Ten Years ago. Which the *Superstitious* interpret, as an *Omen* of *Ill Luck* to the *King*. This sort of People are led by *Maxims* void of Reason: And so there is no regard to be given to their *Observations*. Yet some of the *Wiser Sort*, think this will prove a long *War*.

That which amuses People most, is the small Concern the *Prince of Conti* and the *Dutchess of Longueville* shew for their Brother's Cause. For while the *King* was on his March against the *Prince of Conde*, they came and submitted themselves to him, and were received to Favour. Those who are apt to suspect an *Intrigue* in every thing, say, That this *Reconciliation* is only feigned on their Part, it being a Means to serve their persecuted Brother with greater *Security* and *Success*. Others are of Opinion, that it is Real, especially on the *Prince of Conti's* Part: Since he and his Brother, had never any good *Understanding*.

There has been a *Battle* lately Fought between the *French* and *Spanish Forces* in *Italy*. Wherein, the *Spaniards* lost Twelve Hundred Men, and the *French* above Half that Number, of their Best Soldiers. So that the *King of France* may say with a Famous General, " *Victories attended* " with so little Advantage, will ruin, rather " than enlarge, an Empire.

Bassa, in the midst of thy Grandeur, I wish thee Health, which sweetens the Worst Events. As for me, I'm like one hovering between Two Worlds.

Paris, the 15th. of the 9th. Moon,
of the Year 1653.

LETTER XIX.

To Afis, Bassa.

THE Gods of the *Nazarenes*, one wou'd think, were studying how to perplex their *Adorers*. These *Western Parts*, abound with *Prodigies* and *Surprizing Events*. More especially, the *Low-Countries*, feel the *Strokes* of a *Hand*, which by making 'em smart, seems to put 'em in Mind, *They're too high in their own Conceit*.

For several Weeks we have been alarm'd from thence, with the *Tragical Stories* of *Ship-wracks*, *Inundations*, *Tempests* of *Thunder* and *Lightning*, not usual at this time of the Year; *Monstrous Spectres* seen rising out of the *Seas*, *Lakes* and *Rivers*; *Armies* in the *Air*, with *Comets* and other *Wonderful Apparitions*.

The *States* of the *United Provinces*, have lost by *Wreck* *Sixteen Ships of War*, and *Thirty Seven Merchant Vessels*. It looks, as if *Aeolus* and *Neptune*, the *Chief Gods* of the *Hollanders*, had enter'd into a *League*, to punish 'em for struggling against their *Fate*; whilst they maintain a *Fleet* to brave and plunder the *English*, under whose *Shadow* they first rose to the *Power* they so ungratefully now possess.

For, besides these *Losses* at *Sea*, the *Winds* and *Waves* have conspir'd to break down their very *Banks*, the only *Guards* they have against that *Encroaching Element*. All the *Low-Countries*, are overwhelm'd with *Water*: Infomuch, as *Five Miles* within *Land* from *Ostend*, there has been found a *Whale* newly cast up, *Seven times* as long as a *Man*.

This

This the *Infidels* look on as a Great Prodigy, and the Fore-runner of some Strange Revolution; though it is but a Natural Event, and frequently happens in those Seas, where *Whales* are more plentiful, The *Naturalists* say, That this King of the *Scaly Nations*, never makes his Progress through the Seas without his *Guide*; which is a certain small Fish, that always swims before him, and gives him Warning of Flats and Shallows, upon which he often strikes, and sometimes on the main Shores, if his little *Guide* chance to be devour'd by any other Fish, or come to other Mishap. And this may be the Reason, why so many *Whales* are found on the Sands when the Tide Ebbs. They say also, That when this little Fish is inclin'd to Rest, it retires into the *Whale's* Belly, reposing it self there for some Time; during which the *Whale* rests also, not daring to venture forward, till his *Guide* comes forth and leads the Way. If this be true, it seems as if there were a League or Friendship contracted between these Two, they mutually performing all the necessary Offices of Love and Gratitude. And how this can be done without some *Species* of Reason, I cannot comprehend.

Let them at the Port call me *Mynesish*, or what they please, I cannot forbear doing this Justice to the Fish of the Sea, as well as to the Animals on Earth, to acknowledge, That either they are indu'd with a Kind of Reason; or, that Faculty which we call so in Men, is no other than Sense. If the Brutes perform many Things without any Deliberation or Counsel, so do most Men: And no Man can demonstrate, That even those Dumb Beings, do not advise and project, before they attempt any Thing of Moment towards their own Preservation, or the Service of others. And if they seem to do many Things rashly, it may be attri-

attributed to the Quickness and Vivacity of their Sense, which needs not the Slow and Flegmatick Methods of Human Counsel.

Suffer these Digressions, Courteous *Bassa*; and since I have led thee so far out of the Road, take but another Step, and I'll shew thee a Great Monarch, who commands Millions of Men, carry'd away Captive by a Silly Beast.

The King of France, t'other Day as he was a Hunting, discharg'd a Fowling-Piece at a Partridge on the Wing. The Bird dropt, and the Monarch eager to take up his Game, gave the Reins to his Horse, who ran away with him over a great Plain, for the space of half a League: And had not the King fallen off, within Six Paces of a great Chasme or Hole in the Earth, he wou'd have been Carry'd, for ought I know, to keep Company with *Horatius Curtius*, the Venturous Roman, of whose Exploit thou hast heard; For, the furious Steed not being aware of the Danger before him, as soon as he had cast the King, gallop'd full speed into the gaping Precipice, and was never more heard of.

This, the Priests cry up for a Miraculous Escape, and presage, That the King is reserv'd by Providence for Great Things.

The King of Portugal has an Ambassador here, who in his Master's Name proposes a Match between this King and the Infanta of Portugal, proffering Four Millions of Crowns as her Dowry. But the Court entertains this Motion coldly; the Cardinal being averse, for what Reason is not known: For the Infanta has an Illustrious Character and known to be a Princess of Incomparable Vertue.

This Minister Is managing a Match of nearer Concern to himself, designing to marry One of his Nieces to the Prince of Conti, Brother to the

Prince

Prince of Conde. And 'tis said, this *Prince* receives the *Cardinal's* Proposals with less Scorn, than did the *Count of Soissons* those of *Cardinal Richlieu*, on the like Occasion.

Here is a Rumour, as if the *Prince of Conde*, wou'd be condemned by a *Process* of *Parliament*, and that he will be put to Death in *Effgie*.

This Indignity is common among the *Infidels*, who esteem whatsoever Honour or Disgrace is shewn to *Images*, as done to the *Persons* whom they represent. They have no other Excuse for their *Worship* of *Things* made by the *Hands* of *Men* like themselves, but that it is purely Relative, and centers in the *Prototype*.

In the mean time, the *Prince of Conde's* Friends and Well-wishers, smile at his Imaginary Death; knowing, that if no Effectual Stroke of Fate carry him out of the World, he will be at the Head of a Potent Army in the *Spring*, to put many to Death in Reality, and by the Edge of the Sword, who fight for his Enemies.

A while ago, a Man was Imprison'd here by his own Folly; having voluntarily declar'd, That he was hir'd by this *Prince* to assassinate *Cardinal Mazarini*.

I have spoken formerly of the *Count d' Harcourt*, and the Disgrace he was in at this Court, for not continuing the Siege of *Londra*, a Strong Hold of the *Spaniards* in *Catalonia*. This General is a brave Man, and has done Eminent Services to the *Crown of France*. It is no Wonder therefore, that he laid to Heart the Coldness and Contempt, with which he was receiv'd at his Return from that Unfortunate Campaign. Great Souls, are to be Caref'd with more than ordinary Affection in their Adverse Fortunes; and Faithful Servants, ought not to be reproach'd with every false Step, or ill Success in their Affairs. The *Count* resenting

ing ill the King's Carriage toward him, remov'd himself from the Court, and then out of the Kingdom; designing as is suppos'd, to serve the Emperor of Germany.

Last Week, his Two Sons that were detain'd as Hostages in this City, made their Escape, the Duke of Lorraine having promised, to give the Eldest his Daughter in Marriage.

That Duke roves up and down like a Freck-Booter, with an Army of Banditti at his Heels.

Renown'd *Afs*, I make an Humble and Affectionate Obeisance; wishing thee as many Years of Life, as thou can'st pass without languishing for Death.

Paris, 17th. of the 11th. Moon,
of the Year, 1653.

LETTER XX.

To Dgebe Nasir, Bassa.

THOU succeedest a Righteous Minister, *Chirurgi Muhammet*. I wish thee a Surplussage of Happiness: Which thou wilt not fail to possess, if thou inheritest the Vertues of that Bassa, as well as his Office. May his Soul now taste the Reward of his Just Life. And I doubt not but he has made an happy Experience of my Wishes. He sits down in Quiet, under the Trees of Eden. His Head encompass'd with a Garland of Flowers, which never fade. Vested with the Immorcescible Crimson and Purple of Paradise. He reposes on his Bed of Delights, whilst Beautiful Pages serve him in Vessels

Vessels of Gold, set round with *Sapphires* and *Emeralds*: He drinks the delectable *Wine* which never Inebriates; and eats of the *Fruits*, every Morsel of which prolongs his Life for a *Thousand Ages*. He hears Nothing but the *Voices* of such, as are full of *Benediction* and *Joy*. The *Virgins* of *Paradise*, salute him with a *Grace* which cannot be express'd. They chaunt to the *New-come Guest*, *Songs* of *Immortal Love*. To the *Stranger* from *Earth*, they tell their *Passion* in *Strains*, which ravish his *Heart*. He is dissolv'd in a thousand *Ecstasies*. This is the *Reward* of a *Pious Mussulman*, a *Wise Minister*, a *Just Judge* of the *Faithful*. Follow his *Example*, and thou shalt be translated into his *Company*: For he is in a *Goodly Place*, near the *Spring-Head* of *Perfect Bliss*.

Thou wilt expect some *News* from me, as a *Testimony* of my *Respect*. And I cannot pretend there is none stirring, at a *Juncture* when all this *Part* of the *World* is so full of *Action*, or at least of *Counsels*.

Here has been great *Rejoicings* lately for the taking of *S. Meneboud*, a *Strong Town* in the *Hands* of the *Prince* of *Conde*. All the *Officers* of the *French King's Army*, endeavour'd to dissuade him from the *Siege* of this *Place*; but *Cardinal Mazarini* over-rul'd their *Argumentts*, and having reprov'd their groundless *Fears*, caus'd it to be invested and attacqu'd the 22d. of the 10th, *Moon*. Some say he had a *Party* there. Yet it held out till the 27th. of the last *Moon*, at which *Time* it was surrender'd upon *Articles* to the *King*, who was there in *Person* with his *Brother*, the young *Duke* of *Anjou*, the *Queen*, the *Cardinal* and the whole *Court*. They returned to this *City*, the Ninth of this present *Moon*.

They

They were receiv'd with great Acclamations and seeming Joy, by those who wou'd have triumph'd more heartily, had they been defeated, or forc'd to raise the Siege. For the Citizens of *Paris*, wish well to the *Prince of Conde's* Arms: Not so much out of Love to him, as in Hatred of his Enemy, the *Cardinal-Minister*. And they are sensible, that this Successful Siege, will redound wholly to the *Cardinal's* Honour, by whose sole Orders the *Place* was invested

It is discours'd, as if this *Minister* has some new Design on Foot, to conquer the *Kingdom of Naples*. This is certain, a *Mighty Fleet* is fitting out to Sea: Whither bound no Man knows, but those of the *Cabinet*, among whom the *Cardinal* is Chief.

In the mean whi'e, the Common People listen after certain *Prodigies*, that have been seen in the Air. They say, a *Flaming Sword* appear'd lately to rise in the *North*, and take its Course *South-Eastward*: From whence People make various *Prognosticks*, as their Passions or Interests inspire 'em. Some are of Opinion, it presages the *Conquest of Naples* by this *King's* Arms. Others apply it to the *New Common-Wealth of England*, and to the *Victorious Sword of Oliver*; who from *General of the English Army*, is now in this very *Moon* exalted to the *Height of Sovereign Power*, Governing the *Nations of England, Scotland and Ireland*, under the *Title of their Protector*.

Here are divers of his *Subjects* in this City; and other *English, Scots, and Irish*, who embrace the Interest of *Charles*, the Son of their late Murder'd King, who has been since Crown'd King of the *Scots*. They give a different Character of *Oliver*; yet all agree, that he is a *Wise Statesman*, and a *Great General*.

The

The *Scotch King's Party*, speak contemptibly of *Oliver's* Birth and Education: Yet thou know'st this hinders not, but he may be a Man of Courage and Vertue. They relate many odd Passages of his *Youth*, which seem to me so many Evidences of an Extraordinary Genius, and that he is a Person of a deep Reach.

He tamper'd with several Religious Factions in *England*, counterfeiting an Exquisite Piety; whereby he first rais'd himself a Name among the Zealots of that Nation, who look'd upon him there, as a very Holy Person, and one mark'd out by *Destiny* for great Undertakings.

He soon got a Considerable Command, in the Army of the *Revolters*: Where he signaliz'd himself by many brave Actions, which spoke him a Man of an Invincible Courage, and Admirable Conduct. So that at Length, none was thought more fit than he to be *General*. In fine, he acquitted himself so gallantly in that High Office, and has so wrought himself into the Affections of the People, that they now look upon him as a Prophet, or Saviour; and the *Divan* or Parliament of that Nation, have conferr'd on him the Sovereign Authority.

Those of the *English* which are Affected to his Interest, speak great Things in his Praise: They call him another *Moses* or *Joshua*: They prefer him to *Hannibal*, *Scipio*, and even to the Great *Alexander*. It is difficult for them, to speak of him without *Hyperbole's*. 'Tis said, the King of France will court his Friendship. Indeed, all the Neighbouring Countries, stand in Awe of this successful Hero. And the *Hollanders*, who are the only People that durst engage in a War with the *English Common-Wealth*, now seek for Peace, since he is invested with the *Supream Authority*.

In the mean Time, the Poor *Exil'd King* of the *Scots*, takes *Sanctuary* in this Court, with his Mother the Late *Queen* of *England*, and his Brother whom they call the *Duke of York*. The *French King* allows them all very Considerable *Pensions*. And the Latter has some *Command* in the *Army* in *Flanders*. There is another Brother, also; but, little talk'd of as yet, being the Youngest of the Three.

They are Generously entertain'd here, it being the peculiar Honour of this Court, to be a Hospitable Refuge to Princes in Distress. Yet Observing Men say, The King will in Time grow Weary of his Royal Guests: It being very Chargeable to maintain them, and their Burdensome Retinue. Besides, he will have some Reason of State to discard them, if he enters into a League with Oliver, the New English Sovereign, who is courted on all Hands.

Eliachim the Jew (of whom thou wilt hear in the *Divan*) is just come into my Chamber, and brings me Word, that there is an Express newly arriv'd who informs the Queen of a Defeat given to the Spaniards near a City call'd *Roxes*, which they had besieg'd in *Catalonia*. The French were going to the Relief of this Place, and the Spaniards set upon them in their March, but were beaten into their Trenches; from whence they fled by Night, leaving Three Hundred Spaniards on the Spot, almost Two Thousand Prisoners, and all their Cannon and Baggage.

This has put the Court into a Jolly Humour. Nothing but Revelling and Dancing employs their Time: The Young King taking great Delight in Balls, Masques and such Recreations; having left off Hunting, ever since his Horse ran away with him in the
Tenth

Vol. IV. *a Spy at PARIS.* 235

Tenth Moon of this Year, after he had shot a *Partridge*. Whereof I have spoken already in one of my Letters.

The Great God preserve thee from *Precipices*, *Poyson*, the *Glances* of a *Witch*, and from being Canoniz'd a *Martyr* in a *String*: And, for other Deaths, thou hast *Vertues* enough to encounter 'em bravely.

Paris, 30th. of the 12th. Moon,
of the Year 1653.

The End of the Third Book.

LET-

LETTERS

Writ by
A SPY at PARIS.

VOL. IV.

BOOK IV.

LETTER I.

To Bedredin, Superiour of the Convent of
Derviches at Cogni in Natolia.

WHEN I first open'd thy Venerable
Letter, my Heart on a sudden be-
came fresh as a Garden of Roses,
or a Field of Cinnamon and Myrrh,
whose Odours are Exhal'd by the *West-Wind*.
In my Breast there sprung up a Fountain of Joy,
serene as Crystal, and refreshing as the Waters of
Euphrates.

I contemplate thee as a *Cedar* among the Trees
of the *Forest*, or as the *Durable Oak* of the *Desart*.
May *Heaven* prolong thy Life, till the Sound of
the *Trumpet*.

The

The Commands with which thou hast honour'd me, came in an Acceptable Hour. I have receiv'd them with a Complacency which I cannot express. My Eyes were so fix'd on the Lines of Great Purity, that I could not for a long Time take them off. Thou hast hit the Mark of my Affection in employing me to write what the most Impartial *Historians* say of *Jesus*, the Son of *Mary* the *Christians* *Messias*.

That *Holy Prophet*, was Honour'd by his very Enemies. *Josephus* a Learned *Jew*, who liv'd in his Time, and wrote the *History* of that *Nation*, makes worthy Mention of him.

So did many of the *Gentile Philosophers*, though they oppos'd his *Disciples* and *Followers*. *Porphry*, whom the *Christians* commonly repute as a bitter Enemy to their Profession, yet calls *Jesus*, *Wise*, *Bless'd* and *Divine*. That *Sage* was exasperated against a certain *Sect* of *Nazarenes* in his Time, whom they call'd *Gnosticks*. These corrupted the *Doctrines* of *Plato*, and the *Theology* of the *Ancients*; wantonly mixing *Human Fables* with *Divine Truths*. Against these, *Porphry* sharpen'd his Pen, and not making a Difference between them and other *Christians*, drew upon himself the Ill-will of them all. Yet he retain'd a Profound Attach for the *Messias*.

Would'st thou know the Circumstances of this *Holy Prophet's* Birth? They were Glorious, even in Obscurity. For, though his Father and Mother were then upon the Road to *Jerusalem*, Strangers at *Bethlehem*, and forc'd for want of Room in the *Caravanserai*, to lodge in a Stable with an Ox and an Ass, where the *Messias* was born, and laid in a Manger; Yet in this Contemptible State, there came some of the *Magi* out of *Persia* and *Chaldaea*, who brought Presents to the *Holy Infant*; And having laid at his Feet Gold, Myrrh
and

and Incense, they prostrated themselves on the Ground, and praised God, the Most High King of All, in that he had honour'd them with a Sight of the *Messias*.

This was in the 43d. Year of the Reign of *Augustus Cæsar*, the Roman Emperour. At which Time, one *Herod* was President of *Judæa*. This Man being inform'd, That certain Noble Strangers were come out of the East to *Jerusalem*, he sent for them, and enquiring the Occasion of so tedious a Journey, they gave him this Answer.

'Peace be to thee, O Sultan; There was of Old Time, a Prophet of Great Fame in our Nation, who, among other Predictions that have since come to pass, left also this in Writing.

'That in *Palestine* should be born a Child of Heavenly Race, who should Rule over the Greatest Part of the World. And by this Sign, ye shall know the Time and Place of his Birth: A strange Star shall appear in the Firmament, which shall direct you to the very House where you may find him. When therefore Ye shall behold this Star, take Gold, Myrrh and Incense; and following the Conduct of the Star, go and offer these Gifts to the Young Child; then return immediately to your Own Country, lest some grievous Calamity befall you.

'Now this Star has appeared to Us, We are come to perform what was commanded Us.

Herod said to them, Ye have done well. Go therefore and seek diligently for the Infant; and when Ye have found him, come and tell me, that I may go and pay him Homage also.

But they never return'd to him again. Wherefore, *Herod* in his Anger and Jealousie, commanded all the Infants in *Bethlehem* to be strangl'd, that had not been Born above Four and Twenty Moons. But the Father and the Mother of the

Holy

Holy Infant, fled away with him into the *Land* where it never Rains, the same Night that the *Magi* came.

What I here relate to thee, Sage *Bedredin*, is taken out of approv'd *Historians*: For, many among the *Gentiles*, wrote of these Things besides the *Christians*.

There was a *Roman Philosopher*, much about the same time; a Man in great Esteem with *Cæsar*. To whom he wrote a Letter, wherein he mentions the coming of the *Magi* after this manner. 'Certain Oriental *Persians*, says he, have set Foot within the Limits of thy *Empire*, bringing *Presents* fit only for *Kings*, to a certain Child, newly born in the *Country* of the *Jews*. But who this *Infant* is, or whose Son, We are yet Ignorant.

Thou seest, O Pious *Derwich*, that the *Messias*, appear'd with no small Lustre, even in his *Cradle*. And in his Early Years, he enter'd into the *Temple*, and disputed with the *Hebrew Rabbi's*, convincing them of an Universal Defection from the *Primitive Law* of *Moses*: declaring himself the *Messias*, and yet in Profound Humility acknowledging, That a *Prophet* should come after him, who should be preferred before him, the Dust of whose Feet he was not worthy to kiss. This Passage the *Christians* have perverted to another Sense; but the *True Faithful*, know it was spoken only of *Mahomet*, the S E A L of the P R O - P H E T S.

The Time would fail me, to recount all the Stupendous Actions of this *Man's* Life: And in calling him *MAN*, I imitate his own Example; Since throughout the *Gospel*, he never call'd himself *God*, or the Son of *God*, as the *Christians* do, but most frequently gave himself the Title, of the Son of *Man*. He turn'd Water into Wine,
fed

f.d Five Thousand People with Five Cakes and Two small *Tenches*: Heal'd all Diseases, restor'd Sight to them that were born Blind, Rais'd the Dead, went Invisibly through Crowds of his Enemies, and Finally, was taken up into *Paradise*.

If thou wouldst know more of this *Holy Prophet*; There are *Historians* who say, he was Initiated in the *Mysteries* of the *Essenes*, a certain *Seet* among the *Jews*.

That Nation, it seems, was then divided into Seven *Classes*. Among which, this of the *Essenes* was none of the least considerable, as being the most *Religious* Observers of the *Law*. Their Conversation was full of Humanity, both among themselves, and toward Strangers: Avoiding Pleasures, as Enemies to the Mind, and esteeming Chastity the very Cement of all Vertues. Therefore they despis'd Marriage, as an Entanglement to Men devoted to Contemplation. They had also an Equal Contempt for Riches. No Man of this *Seet* call'd any Thing his Own, though 'twere his Lawful Inheritance: But their Possessions were in Common, and Equally distributed.

It was among their *Mysteries*, to Anoint their Bodies frequently with Oyl, and as often to wash 'em with Running Water. They neither bought, nor sold; nor frequented the *Publick* Places: But every one communicated freely such Things as he possess'd, to him that stood in Need. Thus there was a Reciprocal Exchange of Kindnesses and Assistance, according to every ones Faculty and Power. They were very Assiduous in Watching, Fasting and Prayer: Curious in observing the Various Names of the *Angels*, which they frequently repeated, Invocating those *Happy Beings*, as the *Ministers* of the *King Eternal*. And those who were exercis'd in this Kind of *Religious* Life,

Vol. IV. a Spy at PARIS. 241

Life, arriv'd to so great a Constancy of Mind, that neither Racks, Fire, Sword, or any other Tortures could ever move 'em to Renounce their Law, or speak the least Word in Contempt of their Institution. Nay, they would rather suffer Martyrdom, than be prevail'd on to taste of any Thing that had Life in it. For they were strict Observers of the Law, which commands Perpetual Abstinence from the Flesh of Animals.

It was an Establish'd Article of their Faith, That as soon as the Union of Soul and Body was dissolv'd by Death, the Former by a Natural Inclination ascends to the Skies; even as Sparks fly upward, when freed from the Gross Earthly Matter in which they lay Imprison'd.

I have here given thee a short and true Character of the *Essenes*. Of which Sect, all Christians own the *Messias* to be a Favourer, if not a Member; in regard he no where is Recorded to have upbraided them, as he often did the *Pharisees*, *Sadduces*, *Herodians* and the Rest.

Time will not permit me to say more at Present, concerning that Venerable Prophet. But if thou would'st have a Perfect Idea of all his Virtues and Sanctity of Life, turn thy Eyes Inward, and fix 'em on thy self. For thou art a Lively Transcript of the Holy Jesus.

Paris, 1st. of the 1st. Moon,
of the Year 1654.

M L E T

LETTER II.

To the Venerable Musti.

THOU hast heard of the *Jesuits*, an Order of *Nazarene Dervises*. All Europe abounds with them; and they have attempted to settle themselves at the *Sublime Port*, and several Places of *Asia*: Besides their Actual Possessions in the *Indies*, where they are very Numerous and Powerful. They are esteem'd the *Richest Order* of the *Roman Church*, tho' the *Constitutions* of their *Founder*, oblige them to *Perpetual Poverty*. But what will not the *Sacred Hunger* of *Gold* tempt Men to? For the sake of this *Charming Metal*, they can dispense with *Antiquated Laws*, and *Dull Melancholy Vows*.

These *Religious Persons* have lately spread about a *Letter* in *Print* which they pretend comes from one of their Order in *Armenia*.

This *Dispatch* relates a *Strange Accident*, that has happen'd at the *Sepulchre* of our *Holy Prophet* (upon whom rest the *Favours* of the *Eternal*.) For it affirms, that in the *Eighth Moon* of the last Year, the *Shrine* which contains the *Body* of the *Heavenly Missioner*, fell from the *Roof* of the *Sacred Mosque* (to which, they say, it adher'd by *Vertue* of a *Magnet*) fasten'd in the *Cantrel* of the *Arch*; And that at the same Time, the *Pavement* of the *Temple* open'd, and swallow'd up that *Venerable Ark*, wherein were repositd the most *Holy Reliques* in the *World*. And that from the *Chasm*, there issu'd out a *Flame*, like that of *Sulphur*, accompany'd with such a *Smoak* and *Intolerable Stench*, as caus'd all the *Pilgrims* that were present to swoon away. Whereupon, many of them are since turn'd *Christians*.

This

This Forgery is believ'd here by those, who never examine any Thing their *Priests* tell 'em, but take all on Trust. The Common People bless themselves, in that they were born of *Christian* Parents, and not of the *Disciples* of that Wicked *Impostor*: So they blaspheme the *Man*, in whom the *Promises* of their *Messias* are verified, when he said, *He wou'd Intercede with God to send a Prophet, who shou'd lead 'em into all Truth.*

They wou'd never be at the Pains or Cost to examine, whether the Foundation of this Story be true or false. All the *Mussulmans* who have been at that *Holy of Holies*, know, That the *Body* of our *Divine Lawgiver* reposes in a *Sepulchre*, built after the same Manner as the *Tombs* of our *August Emperours*, and other *Dormitories* of the *Great*: Only with this Difference, That it surpasses all the *Monuments* of the *World*, in the *Invaluable Richness* of its *Ornaments*, the *Gifts* of devout *Mussulman Princes*. There appears always, such an *Insupportable Lustre* of *Gold* and *Precious Stones*, in every *Angle* of that *Mysterious Recess*, as may well dazle the *Eyes* of *Mortal Spectators*; since the *Angels* themselves, are forc'd to be *Veil'd* within those *Majestick Walls*.

Hence it is not hard to suppose, That the *Circular Refractions* of such a *Glittering Orb* of *Jewels*, might create the *Resemblance* of a *Tomb* suspended in the *Air*, or cleaving to the *Roof* of that *Glorious Edifice*, deceiving the *Eyes* of some *Ignorant*, but *Devout Mussulmans*, from whom this *Magnetick Fable* first took its *Origin*. However it be, no *Man* of *Common Faith*, or but *Ordinary Sense* will believe, That *God*, who has for to many *Ages* protected the *Sepulchre* of his *Apostle* and *Favourite*, verifying therein the *Prophecy* of *Mahomet* himself, who foretold, as did other *Prophets* before him, *That the Place of his Rest*

should be Glorious, and that the Greatest Monarchs of the Earth, shou'd visit it: I say no Man will believe, that God would at Length suffer so vile a Disgrace to happen to the Tomb of his Messenger, the Refuge of Sinners.

But the Nazarenes will believe any Thing, save the Truth. They are given up to a Spirit of Delusion and Error, Incapable of Light and Instruction.

Thus I leave 'em till the Day of Alarm, and the Hour of Scrutiny: When the Angels of the Test, shall enter the Graves, and having made Experiment of every Man's Works and Faith, shall give the Just a Register of their Vertues in their Right Hand, but to the Wicked in their Left Hand, a Black Record of their Sins.

In the mean Time, I prostrate my self before thee; begging, That when thou turnest thy Face to the House of Ibrahim, and the Tomb of the Prophet, thou wilt send up One Ejaculation for Mahmut, that he may persevere in shunning the Errors of the Infidels.

Paris, 19th, of the 1st. Moon,
of the Year 1654.

LETTER III.

To Cara Hali, Physician to the Grand Signior.

SINCE what I wrote last in behalf of the Brute Animals is so Acceptable to thee, I will comply with thy Request, in continuing that Discourse.

'Tis

'Tis certain the *Ancients* had another Opinion of the *Beasts*, than these *French Philosophers*, who deny 'em the Use of Reason. *Socrates*, us'd to swear by the *Animal Generations*, and so did *Rhadamanthus* before him. The *Egyptians* Form'd the Images of their Gods, in the Similitude of *Beasts*, or *Birds*, or *Fishes*. So the *Græcians* fix'd the Horns of a *Ram* on the Head of *Jupiter's Statue*, and those of a *Bull* on the Image of *Bacchus*. They compounded the Image of *Pan* of a *Man* and a *Goat*, painted the *Muses* and *Graces* with *Wings*: And the Poet *Pindar* makes all the Gods Winged, and disguises them in the Shapes of several *Beasts*, when in his *Hymns* he introduces them chas'd by *Tryphon*. Thou knowest also, That our *Holy Doctors* affirm the *Angel Gabriel* to have *Wings*, with One of which he once gave a Mark to the *Moon*.

When the *Poets* bring in *Jupiter* courting *Passæ*, he appears in the Form of a *Bull*. And in his other *Amours*, if we may believe them, he chang'd himself sometimes into a *Swan*, then into an *Eagle*. They report also, That he was suckl'd by a *Goat*.

For these and other Reasons, the *Ancients* not only forbore to injure their *Fellow-Animals*, but entertain'd them with singular Affection and Friendship. A *Dove* was the Darling of *Semiramis*. A *Dog* was the Joy of *Cyrus*. *Philip*, King of *Macedon*, made a *Swan* his Companion. And our *Holy Lawgiver*, was often wont to sport himself with a *Cat*. He lov'd this Creature, for its Cleanliness and Activity; and therefore we *Muslimans* generally have a *Cat* in great Esteem and Veneration.

That *Favourite of God*, understood the *Languages* of *Beasts*, and convers'd as familiarly with them as with Men. So it is fam'd of *Melampus* and *Tyresius* of Old, as also of *Apollonius Tyanæus*,

who affirm'd to his Friend sitting by him, that a Sparrow which he heard chirping to his Fellows, told them of an *Ass* which he had seen fall down with his Load, a little Way off from that Place. It is also recorded of a Boy, who understood all the *Voices* of *Birds*, and by that Means could foretel things to come: That his Mother, by pouring Urine into his Ears when he was asleep, deprived him of this Incomparable Gift, for Fear he should be taken from her, and presented to the King. There is no Question, but several Nations have a certain Knowledge of the Speech of some Animals. My Countrymen, by a peculiar Gift bestow'd on our Fathers and their Posterity for ever, understand the Language of Crows and Eagles. And the Ancients were so well vers'd in this Knowledge, that when they convers'd with the Birds, or at least when they heard them in their Language utter Presages of what shou'd shortly happen on Earth, they perswaded themselves, that those Birds were the Messengers of the Gods. Therefore the Eagle was suppos'd to be the Messenger of Jupiter, the Crow and Hawk of Apollo, the Stork of Juno, the Owl of Minerva, and so of others.

It is evident, that our Common Huntsmen understand the different *Voices* of their Dogs, when at a Distance they signify by One Kind of Cry, that they are questing after the Hare; by Another, that they have found her; by a Third, that they have taken her, or that she is turn'd to the Right Hand or to the Left. So those who look after Cattel, know by the Voice of the Bull, when he is Hungry, Thirsty or Weary, or when he is stung with Lust. So by the Roaring of the Lyon, the Howling of Wolves, the Baying of Sheep, Men are made sensible of the various Wants, Inclinations and Passions of those Creatures.

Nor are these *Animals* Ignorant of our *Language*, but by our Voice and Words they know when we are angry or pleas'd, when we call them to us or drive them from us: And our *Domestick* Animals obey accordingly, with as much Promptness and Alacrity, as a Man or Maid-Servant. All which cou'd not be, if they were not endu'd with *Faculties* conformable to ours. They also teach their Young ones to sing Artificially. In a Litter of *Dogs*, *Huntsmen* chuse the Best by this Experiment. They take all the *Whelps* from the *Bitch*, and carry them to some Place a little distant; Then they observe, which the first carries back again, and those always prove the Best *Dogs*. What is this *Distinguishing Faculty* in the *Bitch*, but *Reason*, or something like it?

We see apparently, that every *Living Creature* knows its own Weakness or Strength, and knows how to use most dextrously those *Weapons* with which *Nature* has furnish'd it for its Own Defence. They are also sensible, what Places are most Convenient for them to dwell in, and which not. Thus the *Weakest* Creatures, as *Dogs* and *Cats*, live altogether in *Houses* and *Cities* with Men: Whilst the *Lions*, *Tigers* and such *Fierce Animals*, dwell in the *Desert*. Thus *Sparrows* and *Swallows* make themselves almost *Domestick* with Men, whilst *Eagles*, *Hawks*, *Vultures* and other *Birds of Prey*, build their Nests in Woods or Rocks, remote from *Humane Society*. Some *Birds* change their Habitations at certain *Seasons* of the Year, as best suits with their Convenience: Others always remain in the same Place. The same is observ'd in *Fishes*. And in all *Living Creatures*, it is easie to trace the Footsteps of Prudence and Fore-cast, in order to their Own Preservation. Let Men call this what they please, *Instinct* or *Nature*, or *Sense*; it is evident, that there is an Exact Con-

formity and Resemblance between these *Faculties* in *Brutes*, and what we call *Reason*, *Wisdom* or *Prudence* in *Men*. And we have no more Ground to conclude them void of *Reason*, because they do not enjoy it in that Perfection as our selves; than we have to conclude our selves *blind* or *deaf*, because we see not so clearly, and hear not so readily as the *Brutes*: And, that we have no *Legs*, because we run not so swift as some of them do.

Doubtless, the *Brutes* are endu'd with a *Faculty* of *Reason* as well as we; but this *Faculty* in them, is Weak and Imperfect for want of *Discipline* and *Art*, which polish all things. This is manifest, from those *Creatures* which are Taught to dance, and play a Thousand Tricks; to tell Money, to shoot off Guns, to find out hidden Things, and bring them some Miles to their Masters, as well Educated *Spaniels* will do. What can be a greater Argument, of the Proficiency they make in *Reason* and *Knowledge*? Are not *Elephants* taught all the *Arts* of *War*, and plac'd in the very *Front* of the *Battle*? Do not the *Indian Princes* repose as much Trust in their Carriage and Conduct, as in the service of their Stoutest and Wisest *Commanders*? This *Creature* is as tractable and prompt to learn any Thing when Young, as a Boy at School; which cannot be done, without the Use of *Reason*.

To conclude, I have omitted Five Hundred Arguments, which might be brought to prove the *Brute Animals* to have *Souls* as well as We, to have *Faculties* and *Affections* conform to Ours. And therefore, it is little less Injustice to Kill and Eat them, because they cannot speak and converse with us, than it would be for a *Canibal* to murder and devour thee or me, because we understood not his *Language* nor he ours.

God who Locketh up the *Winds* during the Time the *Halcyon* hatcheth her *Young*, thereby shewing that this *Bird* is his *Favourite*; will assuredly grant us a perpetual *Tranquility*, if We abstain from injuring our *Fellow-Animals*.

Paris, 22d. of the 1st. Moon,
of the Year 1654.

LETTER IV.

To Mustapha, Berber Aga, at the Seraglio.

THOU hast formerly heard me speak of the Duke of Lorrain, and his several Losses: Which most People thought, wou'd have ended with the *Excommunication* pronounc'd against him by the *Roman Mufti*; whereof I gave thee Intelligence. But Experience teaches us, That Misfortunes seldom set upon any Man singly; but assault him in Troops, whom Fate has mark'd out for Ruin.

Yet this Prince owes his Sufferings chiefly to his own Inconstancy, whilst he has all along play'd fast and loose with the Kings of France and Spain; taking up Arms by successive Turns for One, and at the same Time underhand practising with the Other; always Unfaithful to Both; and only driving on an Independent Interest of his Own.

This is his true Character. To which we may add, an Ungovernable Disposition, and an Insatiable Thirst of Money; which has prompted him by all the Methods of Rapine and Violence, to heap up an Incredible Treasure of Gold and Jewels. So that having procur'd the Enmity of

several *Monarchs*, the Jealousie of his last *Master* the *King of Spain*, the Ill-Will of his own Brother, (whom they call *Duke Francis*) and the Curses of all People where-ever his Army has been quarter'd; He is at Length Seiz'd and Imprison'd by *Arch-Duke Leopold*, in the *Castle of Antwerp*, For which Joyful News, the Inhabitants of the *Spanish Netherlands*, every where made Bonfires for Joy. He was Confin'd on the 25th. of the last Moon. And soon after, his Second Wife was taken into Custody, that by her Means, they may discover his Papers and Money: This latter being the Chief Thing they aim at; he being reputed prodigiously Rich; and the *Spanish* Confessors want a supply. They conniv'd at his Robberies, whilst there was any Thing left for him to plunder, and that they saw he hoarded up. But now he has done his Work, they punish him for the Crimes, which they themselves encourag'd, that so they may become Masters of his Wealth. 'Tis said, he brook'd his Restraint very well at first: But a while ago, being deny'd the Liberty of the *Castle-Walls*, he grew Raving Mad; flung a *Candlestick* (which was all the Weapons they allow'd him) at the *Governour's* Head, and broke the Windows of his Lodgings. So that they have been forc'd to Confine him to a Hole without any Light, save a little that finds Admittance through an Iron Grate at the Top of the Room.

His Brother *Francis* of *Lorraine*, is to command the Army in his Stead; who pretends great Fidelity to the *House of Austria*, yet may in the Issue prove as wavering as his Brother. For, the *King of France* has Baits wou'd tempt the *Vertue* of an *Angel*: Yet nothing shall ever corrupt the Integrity of *Mahmut*, the *Mussulman*, on whose Forehead Fate has Engraven this Motto, *Prepar'd to Suffer*.

I blush,

I blush, *Serene Aga*, when I think I am so barren of *Vertues*, that I have Nothing else to boast of, but my *Loyalty*. Whilst Thousands of *Illustrious Souls*, Crown'd with a Circle of Merits, daily ascend to *Paradise*: And tho' they made but an *Obscure Figure* on Earth, even as *Contemptible* as the *Exil'd Arabian* in his *Hutch* at *Paris*; yet now take their *Seats* among the *Hundred and Twenty Four Thousand Prophets*, *Favourites* of the *Eternal*.

May'st thou encrease that *Happy Number*, but not till thou hast had thy *Fill* of *Bliss* on Earth; and that all thy *Enjoyments* here, seem like the *Perfume* of *Oyntments*, which tho' they please for a *Time*, yet at *Length* cloy the *Sense*.

Paris, 22d. of the 3d. Moon,
of the Year 1654.

LETTER V.

To *Nathan Ben Saddi*, a *Jew* at *Vienna*.

DO not suspect me of *Partiality*, or that I am fond of making *Profelytes*, because I take such Pains to restore thee to *Reason*, and make thee sensible thou art a *Man*. I have no *Design* or *Self-Interest*, in doing thee this *Good Office*: And 'tis remote from my *Humour*, to busy my self in gaining *Converts*. Only the *Love* of *Truth*, sets my *Pen* at *Work* in this manner; being ever of the *Mind*, That a free *Disquisition* in *Matters* either of *Religion* or *Philosophy*, is the only way to get quit of *Errors*. Perhaps my *Case* may be the same as thine; and for ought thou knowest, I seek not more to undeceive thee, than

to satisfie my self, by thus frank'y venting my Thoughts: Since nothing is more commonly observ'd, than that whilst a Man is teaching another, he improves himself. Our Memories are frail and treacherous; and we Think many Excellent Things, which for Want of making a deep Impression, we can never recover afterwards. In vain we hunt for the stragling *Idea*; and rummage all the Solitudes and Retirements of our *Soul* for a lost Thought, which has left no Track or Footsteps behind it. The swift *Offspring* of the *Mind* is gone; 'tis dead as soon as born; nay, often proves Abortive, in the Moment it was Conceived. The only Way therefore to retain our Thoughts, is to fasten them in Words, and chain them in Writing. This is one Cause that I trouble thee with Letters of this Nature, that whilst I am instructing thee, I may establish my own *Reason* and confirm myself in the Method I have taken, To live according to my *Nature*; that is, by not suffering my *Rational Faculties* to fall asleep, whilst my Passions are Active and Vigorous in working my Ruin. For I reckon no greater Shame or Misfortune can befall a Man, than to be depriv'd of his *Humani-ty*, that is, his *Reason*.

What I have said concerning the Perfidiousness of our *Memories*, may serve as a proper Introduction to the Objections I shall make against your *Traditionary Laws*.

If one ask you, *Why these Laws were not Written, as well as the other*; You Answer, *That God took Care in this, lest the Gentiles getting Copies of them, should corrupt and pervert their Sense, even as they have done the Written Laws*. But how then came he to suffer any to be *Written*? Had he not equal Care of one Part, as of the Other? Or, could the *Gentiles* do more harm, by altering and corrupting

rupting the less Substantial *Traditions*, than the very *Fundamental Statutes* ? For, that these *Unwritten Laws* contain'd only Circumstantial, your *Doctors* themselves confess. What Man of Common Sense then, can sit down contented with so trivial an Answer ? Or will you say, That God took more Care to preserve these *Traditions* Incorrupt from the *Gentiles*, than to retain them in their Purity among the *Jews* ? For, that committing them to Writing, had been the surest Way to retain them in their Original Purity, is evident by the Preservation of the *Written Law* ; of which there was so great Care taken in Transcribing it, that if but a Letter or a Point were added, diminish'd or misplac'd, they took it for a *Fatal Omen* of some Calamity, and the Faulty Scribes were severely punish'd ; Nay, the whole Congregation, were bound to expiate the Offence by *Fasting, Prayers, and Alms*. So that it was in a Manner Impossible, that with all this Circumspection, the least Corruption or Alteration shou'd creep into the *Written Law*.

I appeal now to thy own Reason, Whether this was not a much securer Way of preserving the *Laws* Uncorrupt, than by trusting them to the sickle Memories of Men ?

Besides I wou'd fain know, What became of these *Traditions* during the Various Captivities of the *Jews*, and Depopulations of the Holy Land ? Who took Care to deliver these *Traditions* Una'ter'd to Posterity, when they were without *Priests, Prophets* or *Synagogues* ? When they were dispers'd over the Remote Provinces of *Media, Persia, Egypt* and *Babylon* ? In those Days, your *Fathers* were Slaves to the *Gentile Kings* of *Asia* ; There were then no *Seniors* sitting in *Sanhedrim*, who might take Care of these Things. Neither do I find, that *Esdra*s the Scribe was any Ways concern'd
for

for these *Traditions*, when he with his Brethren the *Jews*, return'd from their *Long Captivity* in *Persia* and *Babylon*. All his most strenuous Endeavours, were employ'd in recovering the *Lost Books* of the *Written Law*, without so much as regarding or mentioning the *Other*. From whence I gather, that either these *Traditions* were of no great Importance; or, if they were, yet they were wholly, or for the most Part chang'd or lost, many Hundreds of Years before the *Talmud* was first compos'd; which thou say'st, is the *Grand Repository* of these *Sacred Instructions*. And in saying so, thou contradictest thy own Arguments: For if these *Traditions* were appointed to be transmitted by *Word of Mouth*, from *Father* to *Son* to all *Generations*, as you suppose, then what need was there of writing them in the *Talmud*, or any other *Book*? And yet the *Writings* of your *Rabbi's* are full of them. Thus thou confoundest thyself, and runnest blindfold round in a *Circle of Absurdities*.

Rowze up therefore thy *Reason*, and suffer not thyself to be hood-wink'd by the *Fables* of your *Rabbi's*, those *Industrious Midwives* of *Old Womens Tales*. Doubtless those *Traditions*, about which you make such a *Bustle*, are no other than the *Whimsies* of your *Cabbalists*, who pretend to spie more *Mysteries* in the Order of *Two* or *Three Hebrew Letters* or *Points*, than they are able to unfold in whole *Volumes*. They crack their *Brains*, in *Conjuring up* far-fetch'd *Interpretations*, from the particular *Fashion* and *Placing* of one single *Dash* of a *Pen*. They puzzle and amuse their *Disciples*, with reaching them more knotty and *Romantick Divinity* out of the *Four* and *Twenty Letters*, than ever *Pythagoras* did with all his *Mystick Numbers*. The *Alphabet* to them, is the *Oracle* of *Theology*. They have turn'd the *Law* into a perfect *Riddle*. Believe

Believe not therefore, these *Religious Mountebanks*, these *Holy Jugglers*, who with their sanctify'd *Legerdemain*, wou'd turn you into *Apes*, that they may laugh in Secret at your Folly ; while they behold, how precisely devout you are in cringing, jumping, dancing, howling, braying, and all your other Antick Postures and Actions in the *Synagogue* ; in the Practice of which, you have bestow'd so much Care, and are so exact, that you quite neglect the *Weighty Points* of the Law.

I hope what I have said, is sufficient to convince thee, that those *Traditions*, which you are taught to believe, were deliver'd to *Moses* in the Mount of God, are no other, than the *Impositions* of your *Blind Guides*, who are studious of Nothing more, than to entangle you in a perpetual *Labyrinth* of *Superstition* and *Error*.

It will not be a greater Difficulty to demonstrate, That the *Written Law* it self, though *Divine* in its *Original*, is not of *Universal Obligation* to all *People* ; but only calculated for your *Particular Nation*, and such as were willing to enter into your *Interests*, among the *Nations* adjacent to the *Holy Land*.

And because my Time hastens me, I will only suggest one Argument for all, and leave it to thy *Deliberation* ; Whether it was possible for all *Mankind* to repair once a Year to *Jerusalem*, to sacrifice in *Solomon's Temple*, as is requir'd in your *Law* ? For, that it was not lawful to sacrifice any where else, is evident, both from the *Law* it self, which expressly forbids it ; and from the *Examples* of your *Fathers* in their several *Captivities* ; and from your own *Practice* at this Day, who have made no *Sacrifice* since the Days of *Titus Vespasian*, the *Roman Emperour*, who laid waste your *City*, and burnt your *Temple* to Ashes.

And

And this also may serve to convince thee, that the *Law of Moses* was not of *Perpetual Obligation* even to the *Jews* themselves; since 'tis evident from *Matters of Fact*, that for these *Sixteen Hundred Years*, you have not been in a *Capacity* to keep it: And doubtless, *God* wou'd never require any Thing of Men, which he foresaw, they wou'd not be able to perform.

Cease then to think so highly of thy *Nation*, as if none but they were the *Elect* of *God*, or Capable of his Favours: Cease to insult over the Rest of *Mankind*, and to curse thy *Brethren* the *Sons* of *One Father*, even *Noah* the *Just Man*, and *Prophet* of *God*. Behold the *Sun* and *Moon*, with all the *Constellations* in *Heaven*: Their *Influences* are equally dispers'd to all of *Human Race*. Behold the *Elements*, they serve all the *Sons* of *Adam* alike; they are not *Partial* to *Mortals*, neither does any *Faction* byass the *Winds* and *Rain*. These happen all at their *Appointed Time* and *Place*. And the *Four Seasons* of the *Year*, return with even *Courses* to the *Inhabitants* of the *Four Quarters* of the *World*. The *Plants* know no difference between the *Circumcis'd* and the *Uncircumcis'd*; but yield their *Encrease* with *Equal Indifferency*, to the *One* and the *Other*: And the *Brute Animals*, equally acknowledge both for their *Lords*. The *Birds* of the *Air*, are as soon caught by a *Heathen*, *Christian*, or *Mahometan Fowler*, as by one that is a *Jew*. And the *Fish* of the *Sea* when they swallow the *Hook*, or plunge themselves into the *Net*, regard not the *Difference of Religion* in those that catch them. All Things happen to every *Man* according to their *Nature* and the *Pleasure of Destiny*: Only *Man* himself transgresses the *Condition* of his *Being*. But those that obey the *Internal Lawgiver*, let them be of what *Nation* or *Religion* soever, doubtless they live *Happily*, and die in *Peace*.
However,

However, lest Men shou'd err for Want of Knowledge, a Light is sprung forth in the East, even the Book of Glory, which confirms the *Written Law*, and instructs Men in the *Truth*. Doubtless, this Book was brought down from *Heaven*. It carries its own Evidence, and a Testimony of its *Divine Original*, in the Majesty of the Style: There is a Spirit and Energy in every Word, sublimating the *Intellect* of the devout Reader, and purifying his Affections: It is written in *Arabick*, in a *Dialect* so pure and perfect, that the most Accurate Criticks can find no Blemish from the Beginning to the End. One part coheres exactly with the other; 'tis void of Contradiction. All the Chapters in this Glorious Volume, are of a Piece. Which Excellencies cou'd not have thus met together without a *Miracle*, in a Book divulg'd by a Man, who cou'd neither Write nor Read.

The Success it has had in the *World*, speaks it of *Celestial Descent*. The Greatest Part of *Asia* and *Africk*, with many Kingdoms in *Europe*, have obey'd the *Alcoran* for above these Thousand Years: Cou'd such a Thing come to pass, without the Decree of *Heaven*? When the Prophet and Favourite of God first receiv'd his *Divine Commission*, he was like a *Pelican* in the *Wilderness*, Solitary, and without Companion. Nevertheless he was not discouraged, but obey'd the Orders of *Heaven*. He saw himself in the midst of *Rocks* and *Sands*, encompass'd on all Sides with Terrible Beasts. Yet he despair'd not of Assistance from Above, but comforted himself in the Promise of the *Eternal*. He first preach'd to the Savage *Lyons* and *Tygers*; who, as if they had heard another *Orpheus*, grew tame and sociable at his Powerful Words. Those fierce Inhabitants of the Woods, came and prostrated themselves before the *Sent* of God; they lick'd his Feet in Token of Submission; they environ'd

environ'd the Place of his Repose, as his Guards, and brought him Food Morning and Evening. The *Prophet* wonder'd that so great Grace was given to the *Beasts* of the Earth. He prais'd the Creator of *All Things*, and his Mouth was full of *Benedictions*. He bless'd the *Day* and the *Night*, and the *Obscurity* that comes between them. He bless'd the *Dews* that fall at the rising of the *Odo-riferous Star*, and the refreshing *Winds* that stir the *Leaves* of the *Trees* at *Midnight*. And in the *Morning* he pray'd, That all Men might become *True Believers*. Doubtless, God had granted his *Petition*, had not the *Angel* who carry'd up his *Prayers* to *Heaven*, met with the *Devil*, a little on this Side the *Orb* of the *Moon*, who stole from him some of *Mahomet's* Words, so that the *Prayer* ascended *Imperfect* to the *Throne* of the *Merciful*. Nevertheless, a Great Part of Men became *Be-lievers*: And more shall be added to the Number.

In a little Time, the *Solitary Prophet* saw him-self at the Head of a *Numerous Army*, all *Voluntiers*, who resorted to him in the *Wilderness*, as they were *Inspir'd* from *Above*. The *Mighty Men* of *Arabia*, oppos'd the *Sacred Hero*: They led the *Flow'r* of the *East* against him: But they accelerated their own *Fate*, and Incens'd their *angry Stars*. The *Elements* took up *Arms* against them, and the *Meteors* fought in *Defence* of the *Messenger* of *God*. *Lightning* and *Hail*, with *Stones* of *Fire*, blasted the *Troops* of the *Infidels*: And terrible *Storms* of *Wind*, buried whole *Armies* in the *Sands*. Thus the *Host* of the *Mussulmans*, became *Victorious*, without drawing a *Sword*, and the *Empires* of the *Wicked*, fell to the *Possession* of *True Believers*. *Persia*, *Babylon*, and *Egypt*, were subdued, and embrac'd the *Undefiled Truth*. The *Alcoran* was receiv'd from *India* to the *Mauritanian Shore*: From the *Rising* of the *Sun*, to the *Going*
down

down thereof, this Holy Profession is made with one Consent, *There is but One God, and Mahomet his Prophet.*

Now *Nathan*, consider, whether ever the *Law* of *Moses* had such Footing in the *World*, or the *Children* of *Israel* cou'd boast of such *Universal Conquests*? Your *Little Kingdom*, has had its *Period* long ago; and both *that*, and all the *Empires* of *Asia* and *Africk*, are swallow'd up in the *All-conquering Monarchy* of the *Osmons*. Your *Tabernacle*, *Temple*, *City*, and *Sacrifices*, are quite *Extinct*. Your *Nation* is Scatter'd over the whole *World*, without *Lands* or *Possessions* that they can call their own. Neither is there *Prince*, *Priest*, or *Prophet*, to whom you can have *Recourse* for *Delivery* from your *Misfortunes*.

Come out therefore from the *Synagogue*, which lies under the *Scourge* of *Heaven*: Shake off the *Malediction*: And being *Purified*, join thy self to the *True Believers*, who are *Bless'd* in this *World*, and shall be *Happy* in *Paradise*. Or at least stand by thy self, and follow thy *Own Light*. *Adieu*.

Paris, the 22d. of the 3d. Moon,
of the Year 1654.

LETTER VI.

To Dicheu Hussein, Bassa.

THE Policies of Cardinal *Mazarini* are no Secrets at the *Imperial City*. Now he is about to play his *Master-piece*. He has all along maintain'd *Pensioners* in the Service of the *French Grandees*.

Grandeess. No Man of *Prime Quality*, cou'd be sure he entertain'd not at his Table; some Creature of this *Minister*. Disguizes of all Sorts, both for Body and Mind, were never Wanting to Men dextrous at Treachery, and Officious to do Mischief,

But now he is setting *Spies* of another Character on the *Princes* of the *Blood*, and the *Chief Nobility* of *France*. Women are to become his *Private Agents*; *Females* of his *Own Blood*; true *Italians*; and brought up, under his particular Care and Management. In a Word, his *Sisters* and *Nieces*.

Five of them are newly come to this City, having been Conducted hither by the *Cardinal's Secretary*, accompany'd with a Considerable Retinue of *Courtiers*, who went to meet them some Leagues from *Paris*. 'Tis said, That one of those Ladies is a great Beauty, and that the Young King having seen her *Picture*, fell in Love with her.

This is certain, the *Prince* of *Conti* has Married one of them: With whom the *Cardinal* has given his Palace, and Two Hundred Thousand Crowns in Dowry.

They talk, as if Another of them was to be Married to the *Duke* of *Candals*; and a Third, to the Son of *General Harcourt*. And, as if *Mazarini* were Emulous of *Joseph's* Character and Authority in *Pharaoh's Court*, he has sent for his *Father* also, with all his *Family*, to come and reside in *France*. He is resolv'd to stock this Kingdom with *Sicilian Blood*, a Race of *Mazarins*; Who by Instinct, as well as by Rules, shall carry on the Design he has laid; and either raise this tottering State to the Height of his *Model*, or absolutely ruine it. For, that Active Spirit, cannot take up with *Mediums*.

'Tis

'Tis said, That the *Duke of Orleans*resents very ill the *Cardinal's* Ambition, in Marrying his *Nieces* into the *Blood-Royal*. That *Prince*, will not be prevail'd on to come near the *Court*: But rather favours the *Prince of Conde*, and the other *Malecontents*. Whence some People are apt to presage, another Turn of Affairs, before long: For the Generality of the *French*, are Inclin'd to the *Prince's* Party.

There is great Caballing all over the *Kingdom*: and the *Cardinal* strives to push his Interest forward, by all the Methods of a Cunning *Statesman*. He knows the *Prince of Conde's* Spirit too well, to dream of a Reconciliation. And he has a double Interest, in the Ruin of that Unfortunate *General*; his own Preservation, and the Aggrandizing his *Niece*, the *Princess of Conti*: Who by the Fall of her *Brother-in-Law*, will be *Mistress* of his *Estate*.

He is endeavouring also, to make on *Alliance* with the *Cardinal de Retz*, his profess'd Enemy, and one rais'd by the *Pope* to that Dignity, on purpose to counter-balance *Mazarini's* Power at this *Court*, where he is suspected to animate the *King* against the *Court of Rome*.

That *Cardinal de Retz*, is now a *Prisoner of State*, and has been so a long Time; being first Confin'd by *Mazarini's* Orders. But the *Wise Minister*, now thinks it safer to compound with a Man, whom he cannot longer persecute, without drawing on himself the Revenge of all the *Ecclesiasticks*, and especially the *Thunder* of the *Roman Court*.

Therefore to reconcile Matters and fortifie himself, he has propos'd a *Match* between his *Nephew*, and *de Retz's* *Niece*. The *Court* is wholly taken up, with making Friendships of this Nature: Which is an evident Sign, they feel their
Power

Power at an Ebb, and fear it will be much Lower, if the *Prince of Conde*, shou'd once take the Field in *France*.

'Tis nothing to the *Mussulman-Interest*, which Side gets the Advantage. For, they are all equally Enemies to the *Sent of God*.

If I can by any successful Artifice promote the Divisions of these *Infidels*, I shall not disserve the *Shining Port*. However, I will still pray, That those Swords may be turn'd against each Other; which United, wou'd hazard the State of the *True Faithful*.

Illustrious Friend, let thy Presence in the *Divan*, be as a strong *Bastion*, under the *Covert* of which, *Mahmut* may be shelter'd from the *Artillery* of *Evil Tongues*, and *Sycophants*.

Paris, 14th. of the 4th. Moon,
of the Year 1654.

LETTER VII.

To Dignes Oglou.

THOU art not Ignorant, that when I first heard of the Cruel Sentence executed on our late Friend *Egri Boinou* (on whom be the *Mercies* of the *Creator*) I wrote to his Successor, *Ismael Mousta Faraca*, a Letter of Condolence: Wherein, to keep a Medium between the Tendernefs I ow'd to the Loss which my Friend had sustained of his Eyes, and the distrust I had of a Stranger; I filled up my Letter to *Ismael*, with Consolatory Expressions; such as I wou'd have used to *Egri* himself, had I been in his Company. Believing,

that

that *Ismael* would read my Letter to his *Blind Predecessor*.

I plaid the *Stoick*, and encouraged the *Doctrine of Apathy*: Or, at least, I abounded in *Philosophical Counsels*, almost as Impracticable as the other. Nothing but severe *Morality* dropt from my Pen. And, all this, to cover my real Concern and Passion for *Egri's* Sufferings; who, thou knowest, was beloved by more than thee and me. I told thee in a former Letter, That I did not dare to trust my Sentiments, though disguiz'd, to a Man, who on the score of his new *Preferment* might become more quick-sighted than before, and would soon penetrate the thin Veil of Words, and Spy something in that *Dispatch* to my Disadvantage, should I have ventured to decant on the *Sultan's* Severity, or *Egri's* Merits.

Therefore, I thought it best to pretend an Indifferency, to which I am as much a Stranger as any Man, in Cases that too nearly touch our Sense. 'Tis easie to give Counsel to another, which in the same Circumstances, we are far from practising our selves. Then we can be full of Wisdom and grave *Morals*; but, when it once comes Home, all our *Philosophy* vanishes: There remains Nothing to be seen, but a meer *Sensitive Animal*, without Vertue or Patience.

My own Experience, but two Days ago, forces this Confession from me, when by an unlucky Blow, I lost the Sight of both my Eyes, for the Space of Eight and Forty Hours. 'tis true, I should not have used them much during a Third Part of that Time, had they not been hurt: Unless thou wilt say they are serviceable in our *Dreams*, and help our Souls to spy the Dark *Chimæras* of the Night. However, I remember 'twas no small Grief, even in that Absence of the Sun, to be only Sensible of the Privation by my Ears:

Ears: For whilst the Windows of my Soul were shut, 'twas in vain for those of my Chamber to be open; which before this Misfortune, would by letting in the Light of the *Moon* or *Stars*, have convinc'd me, that it was Night, without being beholden to the Clocks and Bells of the *Convents* for my Intelligence, as I was under this Affliction.

Then it was, that in my Heart I unsaid all that I had written to the *Eunuch* on the Subject of *Blindness*, and cursed the *Philosopher* for a Fool or a Madman who put out his own Eyes for the Sake of his Thoughts. I envied those more happy Fools, who are without Thoughts, but enjoy their Sight, which helps to form and regulate the Conceits of the most Wise and Thinking Men.

Nay, such was my Passion and Melancholy, during this short Eclipse of my Eyes, that I prefer'd to mine, even the Life of those Dumb *Animals*, whom Men have learned to call *Irrational*, because they express their *Sentiments* by *Inarticulate Sounds*, a *Dialect* which we don't Understand. And, I could have almost wish'd my self *Metamorphos'd*, though it were into a *Dog*, provided I might but have that Sense, the want of which renders our Humanity Imperfect and a Burden to it self. Or, if thou wilt blame me for such a Wish, I cannot forbear thinking that *Dog* happier than his *Master*, whom I have seen leading a Blind Man in a String along the Streets of *Paris*. How prudently did that Faithful *Creature* act the *Guide*, in crossing the Way, if any Danger threaten'd his Charge, as a Cart, Coach, or Throng of People? And, all this Conduct was owing to his Eyes, which made him Wiser than his *Master*, who, had he enjoy'd this *Sense*, might not, for ought I know, have Surpass'd his Kind *Brute* in the Exercise of *Reason*.

And

And now I am fallen on this Subject, of the *Wisdom of Brutes*, I must not forget a Story which I have read in *Plutarch*, as also in a certain *French Author*, of a *Dog* in the Court of the *Roman Emperour, Vespasian*, which would Act to the Life, all the Agonies and Symptoms of Death at the Command of a *Mountebank*, who had taught him many such Comical Tricks, to divert the *Grandeess* of *Rome*.

The same *Frenchman* mentions certain *Oxen*, which it seems had Learned *Arithmetick*: For being employ'd in turning the Wheel of a Well an Hundred Times every Day, when they had finished that Task, would not stir a step more; but having revolved that Number in their Minds, desisted of their own Accord; nor could any Violence compel 'em to farther Labour. Who will deny now, that these *Oxen* were *Mathematicians*; Or, That that *Ship-Dog* had any need to study *Euclid's Elements*; who having a great desire to taste of some Oil, that he saw in a deep Earthen Vessel, and not being able to put his Head in far enough, by Reason of the long freight Neck of the Pot, after some Study ran to the Hold of the Ship, which was Balasted with Gravel-stones. From thence he brought in his Mouth, at several Times, as many of those little Stones, as half filling the Pot, forced the Oil up to the Mouth, so that he could Lap his Belly full. Of this, *Plutarch* says he was an Eye-witness. Was not this, thinkest thou, an *Archimedes* among the *Dogs*? Are not the *Goats* of *Candy* absolute *Physicians*, when being wounded, they never cease ranging the Plants of that Fertile *Island*, till they have found the Herb *Dittany*, with which they restore themselves to Health

Should the *French* read these Lines and those others I have writ on this Subject to *Cara Heli*,

N

and

the Great Mahummed of the *Desart*, they would censure me as a *Heretick*, a *Fool*, or a *Madman* : Or, at least, they would conclude, I am too *Importunate* an *Advocate* for the *Beasts*. They would call me *Brute* my self, and fix my *Pedigree* among some of the *Dumb Generations*.

But thou, who hast been Educated in the *severer Principles* of the *East*, and hast had the Honour to pour *Water* on the *Hands* of the *Abstemious Eremit*, wilt have another Opinion of what I say, in Defence of our *Kindred Animals*.

He that has given *Wisdom* and *Language* to the *Pismires*, and Instructed them to converse together by *Mute Signs*, so that when the *Signal* was given, the *Alarm* was taken throughout their humble *Territories*, and they all fled away with their *Bag* and *Baggage*, when the *Army of Solomon* approached : Inspire us with *Grace*, to understand the *Language* of the *Beasts*, or at least, not to think our Selves *Wiser* than them who understand *Ours*.

Paris, 14th. of the 4th. Moon
of the Year 1654.

LETTER VIII.

To Afis, Bassa.

THIS Court is wholly taken up at present, with the Preparations that are making to Crown the Young King. The Place design'd for that Ceremony, is a City call'd *Rhemes*. 'Tis said, the Duke of Orleans will not be there, though the King has Summon'd all the Princes and Nobility to attend at his *Inauguration*, according to the Ancient Custom.

Custom. But that Prince stomachs the great Sway Cardinal Mazarini bears at Court. Besides, his Daughter, who has no small Power over him, is affected to the Party of *Malecontents*. 'Tis through her Perswasions, the Duke her Father, absents himself from the King his Nephew. Yet there are those that say, his Mind will change, before the Time appointed for the Coronation: And, that he will rather dissemble his Grudge, that so he may more advantageously ruine the Cardinal, who keeps the King lull'd in a Circle of Pleasures, agreeable to his Youth; that so he may not have Time or Inclination, to pry into his Management of Affairs.

The Court is at present at *Fontainebleau*, a House of Pleasure belonging to the King. They pass their Time away in Delights, drown'd in Security. Whilst the Wakeful Princes of the Blood, are plotting new Methods to rowze 'em from their Lethargy, and teach the Young Monarch, That the Sound of the Trumpet and Beat of the Drum, will, in a short time, be a more Necessary Musick, than the soft *Airs* of the Lute, and such Chamber Melody.

In the mean Time, the Prince of Conde being Condemn'd, the Princess, his Wife, has petition'd the *Parliament*, that her Dowry may be secur'd to her: But they have referr'd the Matter to the King. Her Husband seems to be lost in all Respects, save those of the Peoples Affections, who favour any that are Enemies to Cardinal Mazarini.

Monsieur Broussel, one of the Councillors of Parliament, whose Imprisonment I formerly mention'd to be the Cause of the First Sedition at Paris, is newly dead: Yet the Cause whereof he was a Patriot, dies not with him; but rather takes fresh Vigour, from daily Grounds of Discontent.

It was more particularly reviv'd, upon the Death of the late Arch-Bishop of Paris: The Clergy

chusing for his Successor, the Cardinal de Retz, a Prisoner of State and under the severe Displeasure of the King. This Election was countermanded, by a Declaration from the Council-Royal. Nevertheless, the Ecclesiasticks persist in their First Choice; Whilst Cardinal Mazarini threatens 'em, with the Punishments due to those who condemn the King's Authority. But they flight his Menaces, trusting to the Arms of the Prince of Conde; which, they hope, will deliver 'em, in Time, from the Oppressions of that Great Minister.

The Men of Ability Cabal, whilst the Vulgar are easily drawn into Parties, as their Affections byass em. Here is Nothing but Murmuring and Whispering against the Government. Every Man endeavours to purchase Arms, and lay 'em up privately as against some Publick Invasion. Nay, the Citizens walk not abroad without Daggers hid under their Garments; As if they either intended a Massacre, or were afraid of one. All things seem to portend some sudden Eruption of Popular Fury. And the Wisest know not, what will be the Issue of so many Threatning Occurrences.

Only Mahmut (surrounded with Infidels) is resign'd to Destiny. Knowing, that no Human Counsel can hasten or retard the Decrees Sign'd Above.

Paris, 17th. of the 5th Moon,

of the Year 1654.

LET-

LETTER IX.

To Murat, Bassa.

IT seems the *Devils* have been lately let loose in these *Western Parts*, if we may give Credit to the Deposition of such, as have accus'd certain suppos'd *Witches*.

In *Bretagne* a *Province* of this *Kingdom*, above Forty Old Women have been seiz'd and Imprison'd, for holding Correspondence with *Infernal Powers*: And above half of them condemn'd to Death; God knows with what Justice.

Some of them are accus'd, of Enchanting the Persons of their Neighbours; Others for Bewitching their Cattle; And a Third Sort, for dissolving the Mischievous Charms of the First and Second: All of them for assembling in the Night-Time, and using certain *Diabolical Ceremonies*; which they say, begin and end in kissing the *Posteriors* of a Goat, or the Devil in that Form.

I know not how far these poor superannuated Figures of Mortality may be wrong'd. 'Tis a Question whether their Judges are always in the Right. A shrivel'd meager Face, a hollow Eye, join'd with irrecoverable Poverty, are many Times the Chief Grounds of Suspicion: Which improv'd by Superstition, Mistakes and Malice, have often prevail'd on those who ought to administer Justice, to condemn poor Wretches more innocent than themselves, as Guilty of Witchcraft.

Yet it cannot be deny'd, but that there have been both Men and Women vers'd in *Magical Arts*, as they are commonly call'd, which I take to be only the more *Mysterious Science* of Nature.

Such was Zoroaster, the Great Grand-Child of Noah, and King of that Part of *Asia* which was then call'd *Bactria*. Such was *Apollonius Tyaneus*, *Philistides Syracusanus*, with many others of Ancient Date: These understood the Hidden Force of the Elements, the Influence of the Stars the Specifick Operation of Metals, Minerals, and other Subterranean Bodies with the Virtues of all Vegetables. They knew exactly how to frame *Astral Images* and *Talismans*, by the Help of which they were able to effect Wonders. And all this perhaps without once dreaming of *Infernal Spirits*, or having the least Society with *Devils*.

Yet I believe, *Lucian*, an Ancient Writer, who never spoke seriously of any Thing, scarce believ'd himself, when he related the Story of *Panocrates*, a Famous Magician of *Egypt*, who by these *Talismans*, was able to transform *Inanimate* things into the Appearance at least of *Living Creatures*. Thus he wou'd turn a Stick or Piece of Wood into a seeming Man, who shou'd walk, discourse, and perform all the Actions of a *Rational Being*.

A certain Stranger travelling with him once to *Memphis*, and lying with him in the same *Caravanserai*, as soon as they were alighted from their Camels *Panocrates* took a Plank of Oak, and having touch'd it with his *Talisman*, and pronounc'd Two or three Syllables, incontinently the Stock mov'd, stood upright, walk'd, and taking the Camels by the Bridle, led them to the Stables: After which, this *Wooden Man* came in and prepar'd their *Pilaw*; went of whatsoever Errands *Panocrates* sent him. And when they departed, the Magician using a certain Private Ceremony, this *Officious Servant* return'd to a Plank again. This was his Practice all along the Road.

One Day his Fellow-Traveller being resolv'd to try the Experiment, took Advantage of the
Magician's

Magician's Absence, who was gone to the *Temple*, and had left his *Talisman* behind him. The Curious Traveller, having been often an Eye Witness of this Trick, takes a Piece of *Wood*, and touches it with *Panocrates's Talisman*, repeating the Syllables he had heard him utter. Immediately the *Inanimate Timber* became a *Man*, asking his Pleasure. The Traveller astonish'd at the Event, commanded his new Servant to bring him a Bucket of Water. The Enchanted Spark obeys. The Traveller told him it was enough, and bid him return to a Piece of *Wood* again; but instead of that, he continu'd drawing of Water, and bringing it in till the House was full. The Traveller fearing the Anger of *Panocrates*, thought to dissolve the *Enchantment*, by cleaving the *Wooden Animal* in Two. But this augmented his Trouble: For, each Piece taking a Bucket, fell to drawing of Water; so that of One Servant he had made Two. This continued till the *Magician* came to his Rescue, who having sternly rebuk'd the Traveller's Rashness, at a Word turn'd the Two busie Drudges, to their Primitive Loggishness and Inactivity again.

I do not tell this Story, as if I would have thee believe it, or that I give Credit to it myself. Let us imitate the *Author* of it, who laughs at all that delight in such *Fables*. But the *Christians*, who believe a Piece of *Bread* is Transform'd to *Flesh* and *Blood*, and becomes an *Immortal God*, at the pronouncing of Four Words by the *Priest*, may be excus'd, if they put Confidence in the *Figments* of *Poets* and *Orators*.

I have in my Custody the *Journal* of *Carcoa*, who formerly resided at *Vienna*, a *Private Agent* for the *Ever Happy Port*. Some of his Letters speak of the Superstition and Credulity of the *Germans*, in this Kind. Yet in a Letter to the

Musti, he acknowledges himself overcome by the Unquestionable Testimonies, of such as had been Eye-Witnesses of the *Life and Death* of one *Faustus*, a *German Magician*, who play'd a Thousand *Infernal Pranks* (as he calls them) even before the *Emperour* himself.

He tells also of another *Magician* call'd *Zyto*, who liv'd in the Days of the *Emperour Charles IV*. And when the *Emperour's* Son to whom *Zyto* belong'd, was to Marry the *Duke of Bavaria's* Daughter; the *Duke* to oblige his Son-in-Law, who was much taken with *Magical Tricks*, as were all the *Germans*, sent for a great many *Famous Sorcerers* to the Wedding. Among the Rest, whi'e One was performing a rare Exploit, on a sudden *Zyto* the *Prince's Conjuror*, came up to him with a Mouth seeming as Wide as that of an Old *Crocodile*, and swallows him up at a Morsel. When he thus had done, he retires and voids him again in a Bath, and brings him thus drench'd, into the Company, challenging any of the other *Magicians*, to do a Feat like that; but they were all silent.

I hear of no such Tricks done by those *French Witches*, who cause so much Discourse at present. The worst they are accus'd of, is Bewitching their Neighbours Hogs to Madness, which thou knowest may be only a Natural Malady.

I pray *Heaven* defend us from the *Enchantments* of a deluded *Fancy*, that *Domestick Incubus* of every Mortal, and we need fear neither *Witch* nor *Wizard*.

Paris, 20th. of the 5th. Moon,
of the Year, 1654.

LET-

LETTER X.

To Cornezan Mustapha, Bassa.

THE Fame of *Christina Queen of Sweden* has, no doubt, reach'd thy Ears: I have made Mention of her in several of my Letters. That *Royal Virgin*, is now about to surrender her *Crown* to her *Cousin*, whom they call *Charles Prince Palatine*. This is a *Voluntary Renunciation*: And her Motive is said to be, a strong Inclination to *Solitude* and a *Private Life*; being esteem'd, the most Accomplish'd and Learn'd Princess of this Age. But those who pretend to know more than others, say, That the True Ground of her abandoning the *Kingdom*, is a Resolution she has taken to change her Religion, and embrace the Faith of the *Roman Musti*, which is forbidden by the *Laws of Sweden*.

Thou wilt smile at the *Proposals*, which this *Queen* sent to her design'd Successor; and his Answer to them.

In the first Place, She will keep the Greatest Part of the *Kingdom* and *Revenues* in her own Hands.

Secondly, She will be no Subject; but altogether Independent and Free.

Thirdly, She will have Liberty to travel into Foreign Countries, or into any Part of that Dominion.

Last'y, She will not have the Offices of Trust, or any other Gifts that she shall have disposed of to her Favourites, reserv'd by her Successor.

To these Articles, *Prince Charles* Answer'd, First, That he will not be a mere Titular King, without Dominions, nor without such a Revenue as is Necessary to defray the Royal Expences, both in Peace and War.

Secondly, *That he will suffer no Competitor, Equal or Sovereign in his Kingdom.*

Thirdly, *That he will not run the Hazard of her Intrigues in Foreign Courts.*

Lastly, *That if he be King, he will dispose of Preferments as he thinks fit. And, in Fine, That he will not be the Shadow of a King without the Substantial Prerogatives of Sovereignty.*

'Tis added, *That when the Queen heard his Reply, she said aloud, I propos'd those Articles only to try his Spirit. Now I esteem him Worthy to Reign, who so well understands the Incommunicable Rights of a Monarch.*

This Intelligence comes by a Secretary to the Spanish Ambassador who is newly come out of Sweden, to Negotiate at this Court a Ten Years Truce between France and Spain.

Here is likewise an Ambassador from Portugal, who acquaints the Court, *That the Portuguese have Expell'd the Hollanders out of the Places they held in the East Indies. But if our Merchants bring true Intelligence, the Tartars will Exterminate all the Franks that are in China.*

In the mean Time, the Young King of France, passes away his Hours in Dancing, seeing of Plays, and other Recreations, provided with vast Expence by Cardinal Mazarini, to divert him from meddling with Publick Affairs, and from thinking too seriously on the Sentence he has Pronounc'd in Parliament, against the Prince of Conde.

One knows not well, how to blame the Prince of Conde's Proceedings; nor yet, to accuse the King of Injustice. Neither is it proper for a Mussulman-Slave, to decide the Controversy. Our Principles and Laws, are different from theirs: And he that is esteem'd a Patriot here in the West, wou'd be Condemn'd for a Rebel, without Hesitation, in any Part of the East; where but One

God

God in Heaven, and One Sovereign on Earth, is acknowledged by the Subjects of every Kingdom and Empire.

But in France, the Princes of the Royal Blood, are Invested with such a Power as renders it difficult for those under their Command, to distinguish 'em from *Supream Monarchs*. Yet, not One of them possesses a Government, Equal to that of the *Bassa of Egypt*; or Superiour to his of *Aleppo*.

I have spoken of these Princes formerly, in some of my Letters to the Happy Ministers of Him, who when he pleases can make the Greatest Sovereigns the Squires of his Stirrup.

And therefore, 'twill be needless to say any more on that Subject, but only to acquaint thee, That the French Court, tho' they cannot relent of the Rigour they have us'd toward the Prince of Conde, yet s^em willing to compound the Business with his Son, the Young Duke of Enguien, and by a Subtle Artifice, to strike Two strokes for the State at once. A Great Duke of this Realm, has been lately dispatch'd to the Duke of Orleans, to propose a Match between his Daughter and Conde's Heir. Whereby the Estate of the Prince of Conde, will fall to the Duke of Orleans's Possession, during the Minority of the Young Couple. This is a Wheedle to reconcile the King's Uncle to the Court, who has been a long Time estrang'd. But 'tis thought his Displeasure is of too deep a Dye, to be wash'd off with Court-Holy-Water.

I have no more News to tell thee, save the Death of a certain Prince whom they call the Duke of Elbeuf. And it is of no Import to the Divan, whether a Hundred of these Infidel Princes die every Day, or no, so long as the Grand Signior lives, and is ever supply'd with Faithful Ministers.

Secondly, *That he will suffer no Competitor, Equal or Sovereign in his Kingdom.*

Thirdly, *That he will not run the Hazard of her Intrigues in Foreign Courts.*

Lastly, *That if he be King, he will dispose of Preferments as he thinks fit. And, in Fine, That he will not be the Shadow of a King without the Substantial Prerogatives of Sovereignty.*

'Tis added, *That when the Queen heard his Reply, she said aloud, I propos'd those Articles only to try his Spirit. Now I esteem him Worthy to Reign, who so well understands the Incommunicable Rights of a Monarch.*

This Intelligence comes by a Secretary to the Spanish Ambassador who is newly come out of Sweden, to Negotiate at this Court a Ten Years Truce between France and Spain.

Here is likewise an Ambassador from Portugal, who acquaints the Court, *That the Portuguese have Expell'd the Hollanders out of the Places they held in the East Indies. But if our Merchants bring true Intelligence, the Tartars will Exterminate all the Franks that are in China.*

In the mean Time, the Young King of France, passes away his Hours in Dancing, seeing of Plays, and other Recreations, provided with vast Expence by Cardinal Mazarini, to divert him from meddling with Publick Affairs, and from thinking too seriously on the Sentence he has Pronounc'd in Parliament, against the Prince of Conde.

One knows not well, how to blame the Prince of Conde's Proceedings; nor yet, to accuse the King of Injustice. Neither is it proper for a Mussulman-Slave, to decide the Controversy. Our Principles and Laws, are different from Theirs: And he that is esteem'd a Patriot here in the West, wou'd be Condemn'd for a Rebel, without Hesitation, in any Part of the East; where but One

God

God in Heaven, and One Sovereign on Earth, is acknowledged by the Subjects of every Kingdom and Empire.

But in France, the Princes of the Royal Blood, are Invested with such a Power as renders it difficult for those under their Command, to distinguish 'em from *Supream Monarchs*. Yet, not One of them possesses a Government, Equal to that of the *Bassa* of Egypt; or Superiour to his of *Aleppo*.

I have spoken of these Princes formerly, in some of my Letters to the Happy Ministers of Him, who when he pleases can make the Greatest Sovereigns the Squires of his Stirrup.

And therefore, 'twill be needless to say any more on that Subject, but only to acquaint thee, That the *French Court*, tho' they cannot relent of the Rigour they have us'd toward the Prince of Conde, yet seem willing to compound the Business with his Son, the Young Duke of Enguien, and by a Subtle Artifice, to strike Two strokes for the State at once. A Great Duke of this Realm, has been lately dispatch'd to the Duke of Orleans, to propose a Match between his Daughter and Conde's Heir. Whereby the Estate of the Prince of Conde, will fall to the Duke of Orleans's Possession, during the Minority of the Young Couple. This is a Wheedle to reconcile the King's Uncle to the Court, who has been a long Time estrang'd. But 'tis thought his Displeasure is of too deep a Dye, to be wash'd off with Court-Holy-Water.

I have no more News to tell thee, save the Death of a certain Prince whom they call the Duke of Elbeuf. And it is of no Import to the Divan, whether a Hundred of these Infidel Princes die every Day, or no, so long as the Grand Signior lives, and is ever supply'd with Faithful Ministers.

For *His Health* I pray, before the *Sun* peeps o'er the *Tops* of the *Eastern Mountains*, and after he hides himself in the *Valleys* of the *Wst*. Neither do I rise from my *Knees* at the *Five* appointed *Hours*, without an *Oraison* for *Ghorneſan*, and the other *Baſſa's* of the *Port*.

Paris, the 10th. of the 6th. Moon,
of the Year 1654.

LETTER XI.

To Sale Tircheni Emin, Superintendant
of the Royal Arsenal at Constanti-
nople.

THOU that haſt the Charge of the *Amuni-
tion* design'd for the *Conqueſt* of the *World*,
art fitteſt to receive the *News* of a *Terrible*
Blow lately given to a *City* of the *Infidels* in
Flanders.

This Place is called *Gravelines*, whereof I have made Mention in ſome of my former Letters. On the 29th. of the laſt *Moon*, the Powder of the *Magazine* there took Fire, whether by Accident or Design, is not certainly known: but the Damage it has done, is very great. It is reported, That a Third Part of the *City* is blown up, and the chief *Fortifications* about it, with the *Outworks* of the *Cittadel*. Three Thousand Mortals, had their Breath exhausted by the Violent Convulſion of the Air, and were ſent into *Another World*, well ſeaſon'd with *Salt-Peter*: Beſides a vaſt Multitude of all Sorts, that were bury'd in the Ruins of the Houſes.

Some

Some, say, a certain Person coming to buy some Powder of the *Steward* of the *Magazine*, as they were knocking out the Head of a Powder-Barrel, the Hammer struck Fire. Others report, That this Person who pretended to buy Powder, was a *Spy* or *Private Agent* of *Cardinal Mazarini* in those Parts: And that by his *Master's* Order, he had prepar'd a certain *Artificial Fire*, enclos'd in a *Shell* or *Box*; and that at a certain determin'd Period of Time, it wou'd cause the *Box* to flie in Pieces, and scatter Flames almost as subtle and penetrating as those of *Lightning*.

Having therefore this little Instrument of *Mischief* ready, and being instructed in all Things, he with the *Steward* enter'd, the *Vau'ts* where the Powder lay, under Pretence of buying some for the *Governour* of *Brussels*. And when they had open'd one of the *Barre's*, he thrust his Hand among the Powder, as though he wou'd take up some to look upon; at the same Time dextrously conveying his little *Shell* or *Box* into the Barrel, knowing, that in an Hours Time it wou'd work its Effect. In the mean while, seeming to dislike that Barrel, they open'd another; which he bought, and so departed. Within an Hour afterwards, all the Countries round about, were astonish'd at the Dreadful Blow which made the Earth to tremble. They say, it was heard beyond the Seas into *England*.

Thus the Contrivance of this *Tragedy*, is fasten'd on *Mazarini*; and such is the Hatred the People bear to this *Minister*, That if an *Earthquake* shou'd happen in these *Parts*, I believe they would accuse him as the *Author* of it.

But it seems, as if all the *Elements* were at War against the *Netherland Provinces*. I have already acquainted the *Ministers* of the *Ever Happy Port*, what Disasters befell these People by *Storms* at
Sea,

Sea, and Inundations on Land. After which, the *Element of Fire* took its turn to Chastise them. For, in the *First Moon* of this Year, a certain *Wind-mill* in the *Low-Countries*, whirling round with extraordinary Violence, by Reason of a Furious Storm; the Stone at Length by its Rapid Motion, became so Intensely hot, as to fire the *Mill*; from whence the Flames being dispersed by the High Winds to the Neighbouring Houses, set a whole Town on Fire.

And now the Wrath of Heaven has been kindl'd again, to destroy these *Infidels*: Yet those that survive, will not be Converted. Perhaps they will be ruin'd Piece-Meal, even to a *Final Extermination*, like the *People of Aad and Thamod*, of whom at this Day there remain no Footsteps.

I pray God guard the *Imperial City and Arsenal*, from all *Casualties of Fire*, from *Inundations of Water* and from *Earthquakes*: And thy own Watchful Care and Prudence will defend the *Magazines* in thy Custody, from the Sly Attempts of *Traitors and Villains*.

Paris, 10th. of the 6th. Moon,
of the Year 1654.

LETTER XII.

To Mehemet, an Eunuch in the Seraglio.

I Acquainted thee formerly with the first Necessity I had to drink Wine, that I might the better conceal my being a *Mussulman* when a was made a Prisoner by *Cardinal Mazarini's* Order.

der. I tell thee now, th's Liqueur is grown Habitual to me ; it being the *Natural Beverage* of the *Country* where I am. But the *French* temper it with Water, the better to allay their Thirst, and prevent *Fevers* : Which Custom agrees not with the Stomach of a *Mahometan*, who when he drinks either Water or Wine, loves to have them Pure without Mixture. I use it moderately for my Health, and to create an Appetite. But this Evening, I drank a Glass of Wine, which is like to make me abhor it for Ever. In all Probability, I shall turn as strict and precise as an *Hodgia*. For, in the Midst of my Draught, I had almost swallowed a great Spider, which lay drowned in the Wine. The little Beast, had pass'd my Lips ; but I soon clear'd my Mouth, of so Ungrateful a Morsel. I wish I could as easily discharge my *Imagination*, of the hated *Idea's* it has imbibed with this *Fatal Potion*. Not that I think I am poisoned, or have received any Real Damage from the Spider : The worst *Venom*, lies in my own *Phancy*. It will be Impossible for all the Water in *France*, to wash away the Prejudices I have Conceiv'd against this little *Insect*. I have a perfect *Antipathy* against it. The Sight of a Spider, would always make me sweat and tremble. Now, If ever I should taste the Wine again, I should imagine every Mouthful I swallowed, had a Spider in it. My *Reason* tells me, there were no Danger, if I had one in my Stomach ; having seen a *Physician*, without the Use of any *Antidote*, swallow Two or Three large Spiders in a Glass of Wine : And this was his ordinary Practice every Morning. And most of that *Profession* maintain, That Spiders so drank, can do no harm. Yet my *Antipathy* overcomes my *Reason* in this Point. And if *Galen* or *Hippocrates* were alive, they would not be able with all
their

their Learned *Demonstrations*, to reconcile me to a *Creature*, for which I have an *Invincible Aversion* and *Abhorrence*. I had rather encounter with a *Lion* or a *Tyger*, in the *Deserts* of *Arabia*, provided I had but a *Sword* in my *Hand*, than to have a *Spider* crawling about me in the *Dark*. And therefore, I have often envied the *Happiness* of the *Irish-Men*; for, in that *Island*, they say no *Venomous Creature* will live. The same is reported, of the *Ile* of *Malta*. Which *Wonderful Privilege*, both these *Islands* ascribe, to the *Prayers* of certain *Saints*.

There is no *Reason* to be given for these secret *Antipathies*, which are discovered in many *Men*. Some will sweat and faist away, if there be a *Cat* in the *Room* where they are, though they know *Nothing* of it, any othe wise than by the *Secret Intimations* of this *Unaccountable Sense*, which *Nature* has added to their other *Five*. I have seen a *Gentleman* drop down in a *Swoon*, as soon as he entred a *Chamber*, where there was a *Squirrel* kept in a *Cage*. And those that knew him, said, it was his constant *Infirmity*.

If there be any *Truth* in the *Doctrin* of the *Soul's Transmigration*, I should think the be *Reasons* for these private *Antipathies*, might be drawn from some *Former State* of the *Soul*. And according to that *Supposition*, I should conclude, That I had been a *Flie*, before I came into this *Body*; and having been frequently persecuted by *Spiders* in that *State*, do still retain the *Dread* of my *Old Enemy*, which all the *Circumstances* of my present *Metamorphosis*, are not able to efface. But if this be so, I wonder I shou'd have no distinct *Remembrance* of my former little *Volatile Life*; since *Pythagoras*, the *Great Patron* of the *Metempsychosis* declares, That he could remember several *Changes* he had undergone. And particular-

ly

ly recounts, how he led a Merrier Life when he was a *Frog*, than since he became a *Philosopher*.

It affords me Matter of Thought and is no small Diversion, to behold the Contrariety that is in Mens Diet. One Man never tastes of *Fish* all his days, another abhors *Flesh*; this faints if his *Bread* be cut with a Knife that has touched *Cheese*, that swoons at the Smell of *Mutton*. Men have as different Appetites, as they have Faces. Some are squeamish, and almost nauseate every Thing that others eat freely of. Again, there are others to whom nothing comes amiss. For my Part, I have many Aversions in Point of Diet: And, above all Things, I can never be reconciled to the eating of *Insects*, *Serpents* and other *Reptile Creatures*. Yet here are Men in this Kingdom, who live upon *Frogs*, *Vipers*, *Grashoppers*, and such Kind of Loathsome *Animals*. And I have read of a People in the Southern Parts of *Africa*, who had no other Diet but salted *Locusts*, which they catch in the Spring: When certain Winds, bring Innumerable swarms of them over the Land, so that all the Country is covered. These People are very Lean, Active and Black. They run swift as *Stags*, and will climb Trees and jump from one Bough and Tree to another as nimble as *Apes* or *Squirrels*. But they are short Liv'd, never exceeding Forty Years of Age. For, about that Time, they feel a Violent Itching all over their Bodies. Which tempting them to scratch themselves, they never cease till they make Holes in their Flesh, where certain Winged *Insects* breed: which multiply so fast, that in a little Time they devour the poor Wretches. This is thought to be the Result of their Ill Diet.

Let not what I have said, create any Squeamishness in thee; but eat thy *Pillaw* with a good Stomach:

Stomach: For that Food, has the Benediction of God and his Prophet.

*Paris, 23d. of the 6th. Moon,
of the Year 1654.*

LETTER XIII.

To the Kaimacham.

THE King of France, has been solemnly Crown'd at Rhemes: Where were present, his Mother and Brother, Cardinal Mazarini, with divers Princes and Nobles, and Foreign Ministers. But Nothing cou'd perswade the King's Uncle the Duke of Orleans, to grace this Ceremony with his Presence. He has declar'd, He will never come to the Court so long as Cardinal Mazarini is there.

Marshal Turenne has receiv'd private Orders, to repair speedily to his Army in Flanders. What the Design is, we are not certain. Some say, he is gone to surprize Gravelines, a City in Flanders, which was lately so ruin'd by the Blowing up of the Magazine, that it is not in a Condition to resist the French, should they assault it.

Others say, the King has commanded his General to lay Siege to Stenay, a City belonging to the Prince of Cende, a Place of Great Strength, and exquisitely Fortify'd.

'Tis reported, That Cardinal Mazarini holds a Correspondence with the Governour of this Strong Hold: And that on this Ground it was he promis'd the King, on the Honour of his Purple, That if he would suffer his Army to lie down before it, it should by such a Day be deliver'd into his Hands.

The

The Duke of Lorrain, of whose Imprisonment at Antwerp, I inform'd Mastapha Berber Aga, is now remov'd from thence, and sent to Spain; from whence 'tis believ'd he will never come back.

From the North the Post brings News, of the Resignation which Christina, Queen of Sweden, has made of her Crown to her Cousin, Prince Charles. They add, That she caus'd a Crown to be made, with this Inscription, FROM GOD, AND CHRISTINA; And, that she plac'd this Crown on the Prince's Head with her own Hands, having before Absolv'd all her Subjects from their Oaths of Fidelity to her.

The same Post also tells us, of a Mighty Army of Moscovites, which are enter'd into Poland, destroying and laying desolate where-ever they come. The pretended Cause of this Invasion, is said to be, a Disgust the Czar has taken at a certain Historian and Poet of Poland; Who in reciting the Wars between those Nations, had made a Mistake in the Genealogy of the Moscovite Emperours, naming the Father for the Son. The Czar being inform'd of this, demanded the Head of the Writer, as an Atonement: Which being deny'd he rush'd into the Territories of Poland, to revenge himself by Fire and Sword.

These are the Actions of such, as pretend to follow the Example of Jesus, the Messiah; Who commanded Men, To forgive Injuries, even as did our Holy Prophet; Yet they scruple not to accuse us, of what they themselves are only Guilty. Thus, whilst they are Christians in Name, we shew by our Practice, that we are True Disciples of the Venerable Jesus.

Doubtless, all Men are Just or Wicked, by Nature. Every Mans Fate is Engraven on his Forehead. And neither the Precepts nor Examples of Jesus or Mahomet, can alter the Inclinations of those,

those, whose *Stars* have Sign'd 'em in their *Nativity*, with the *Indelible* Characters of *Vice*.

Paris, 30th. of the 6th. Moon,
of the Year 1654.

LETTER XIV.

To Dgnet Oglou.

Hitherto I have been in a *Wilderness*, or at least I'll suppose it, wandering up and down, lost and confounded in the Dark, without Sun, Star, Land mark, or any Faithful Guide to direct me. What shall I do in this Case? I am tir'd with perpetual Rambling; and rest I dare not, neither can I, such is my Uneasiness, even in the only Circumstance which gives to other Men Repose.

Thus I discourse with my self when I am alone, and consider my Present state as a *Mortal*. The *Miseries* of this *Life*, are the *Themes* of my First Contemplation: And 'tis but Reason it should be so, because we feel 'em every Moment. They touch our Sense nearly, and afflict us with sharp Pains. Yet they are but like the *Sting* of a *Wasp*, Violent for a Time, but last not long.

This Thought carries me farther, and puts me upon an Endless Meditation, what will befall me after I'm Dead. When I have contemplated all that I can run over a Thousand Paths of Fancy, and track'd a'l the Footsteps of the *Wise*, or of such as were esteem'd so; still I find my self in a *D'sart*, more entangl'd than a Traveller lost in the

the *Forest of Hercynia*, which extends from the most Northerly Part of *Moscovy*, to some *Provinces* in the *German Empire*, and is reputed Five Hundred Leagues in Length.

In this bewilder'd Condition, I meet with many pretended Guides, One telling me *this* is the Way, Another *that*. But because they do not agree in their Advice, I know not which to trust: And am inclin'd to suspect some for Cheats, and the Rest for Fools, as much at a Loss, if not more than my self.

Permit me to discourse with Freedom, my Dear *Dgnet*, and let us unmask like Friends. What signifies all that the *Imaums* and *Mollahs* can say of *Paradise* and *Hell*, since none of 'em have been there to make an Experiment? Why should we suffer our selves to be amus'd with Notions of Things, which, for ought we know, have no other Existence, but in the *Harangues* of the *Preachers*, and the *Fancies* of the *Credulous*.

Think not that I am going to perswade thee to the *Heresy* of the *Muselin*, who deny the *Being* of a *God*. I tell thee, I am no *Atheist*. From Every Thing I behold, my Thought soon flies up to a *First Cause*: And there 'tis dash'd into a Thousand *Queries*. This I lay as a Solid Foundation, *All Things were not Always in the same State as they are Now*. (My Experience demonstrates to the Contrary.) But how much longer they have been otherwise, than my own Remembrance, I cannot be assur'd, but by the Confidence which I repose in People that are Older than my self, and the Faith I give to *Books*. Both which agree in this, That they are Guilty of Contradictions without number.

Those that were born before me, and Liv'd in the Days of *Sultan Mahomet III.* tell me many Passages of his *Reign*, quite different from the Relations

tions of others, who also Liv'd in those *Times*, and remark'd the Transactions of their *Age*.

A like Disagreement I find among *Authors*, who have committed to Writing, the *Histories* of *Former Times*. 'Tis difficult to encounter with Two Men of the same *Opinion*, even as to Matters of Fact. Some take a Pride in disguizing the Truth; Whilst others have not Skill to take off the Mask. There are a Sort of Persons in the World, Men of Supine and Easie Judgments, Credulous, and not daring to call in Question what has been transmitted to them from the *Authority* of Such and Such a *Writer*. They Superstitiously revere as an Oracle, the *Manuscripts* of a mortal Man like themselves, Subject to as many Frailties and Mistakes. And all this, only because they have been taught to do so from their *Infancy*: So forcible is the Influence of *Education*. Thus the *Hebrews* believe the *Records* of their *Nation* to be of *Divine* Original, though they want not *Verbal* Contradictions, and abound with *Logical* and *Philosophical* Inconsistencies. But, that which is of Greatest moment is, that neither they, nor any other Nation, no not even the *Assyrian* or *Egyptian* Records, come near the Immense Chronologies of the *Chinese* and *Indians*. So that amidst such a Variety of Accounts, a Man knows not where to fix his Belief. But, whether the World be only Five or Six Thousand Years old, or of a more Indefinite Antiquity, this is a sure Maxim, *That Something is Eternal*. Even the *Jews* and *Christians*, who deny the Eternity of Matter, and assert the Creation of the World out of *NOTHING*, in a Determin'd Period of Time, must of Necessity own, There was an Eternal and Infinite Emptiness or Vacuity, which is the same as *Moses* calls by the Name of *NOTHING*. Which will sound as harsh in *Philosophy*,

Isophy, as the *Eternity of Matter* does in their *Divinity*. Nay, if I mistake not, 'tis of a worse *Consequence*, even in the *Doctrines of Religion*, to assert an *Infinite Privation*, or *Want of Existence*, to be *Coeternal with the Substantial God*, who is *Omnipotent, Living and Strong*; than to affirm *Matter* itself to be *Coeternal with Him*; Since *This is an Actual Substance*, and may with Reason be suppos'd, as a *Necessary Emanation* of his *Power and Goodness*; Whereas the *Other*, is a mere *Naked Potentiality*, a *Non-Entity*, as the *Western Philosophers* call it, and therefore can not be conceived to flow from the *Divine Nature*, which is *Essential Life and Being*. Yet in these *Nice and Remote Speculations*, I am *Timorous*, and dare not be *Positive*; lest I should prophane the Honour of that *Sovereignly Good*, who is the *Breath of our Nostrils*. To speak the Truth, I am *Wavering* in all Things, but this, That there is an *Eternal Mind, Every-where Present*, the *Root and Basis of All Things Visible and Invisible*, whom we call *Alla*, the *Support of Infinite Ages*, the *Rock and Stay of the Universe*.

Let thou and I, Dear Friend, persevere in *Adoring that Superlative Essence of Essences*, with *Internal and Profound Devotion*. Let our *Thoughts be Pure*, our *Words Few*, and those full of *Innocent and Grateful Flames*. For assuredly, *God delights not in the Babbling of the Tongue*.

As for the Rest, let us live according to our *Nature and Reason*, as we are *Men*. For we may believe, that the *Indulgent Father of All Things*, will accept us, if we square our *Actions* according to this *Rule*, without aiming at the *Perfection of Angels*.

In a Word, let us love all of *Human Race*, and shew Justice and Mercy to the *Brutes*. For in so doing, we sha l not be Unkind to our selves.

Paris, 13th. of the 7th Moon, of the Year, 1654.
according to the Christian Style.

The End of the Fourth Volume.







